

O'connell, Joseph J.,

In Defense of Religion and
the Dignity of Labor

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In Defense of Religion and the Dignity of Labor

OR

Can There Be True Morality Without Religion in Any System of Education?

By REV. JOSEPH J. O'CONNELL
RECTOR ST. STEPHEN'S CHURCH
PORT CARBON, PA.

In Reply to
ROBERT F. DITCHBURN

Supt. of Public Schools at Tamaqua, Pa., and President of the Educational Association of Schuylkill County, Pa.



PUBLISHED BY CHRONICLE PUBLISHING CO.
Pottsville, Pa., 1905

Mr. Ditchburn's Lecture May be Found as an
Appendix to This Pamphlet

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WORKING MEN INFERIOR ANIMALS

From Brann's Iconoclast of July, 1903.

Harrison Smalley, instructor in the Department of Economics at the University of Michigan, in one of his recent lectures, said:

"But, comparing men purely as animal matter, the laborer is an inferior animal. A hundred years ago it was believed that all men were created equal; that theory was all in the air. Thus we have come habitually to underestimate the fact—fact, I say—that some men, as some animals, are inferior to others."

"This difference exists in all animals. We see it in the breeding of horses and dogs. Some horses are worth \$5, where others are good for hundreds, and only blood and birth make the difference."

"The laborer has not the rich, warm, blue blood which denotes physical superiority."

This man Smalley, or, to be more accurate, this "Smalley" man, gives form and utterances to a sentiment and belief that is now being engendered in all commercialized, trust-endowed colleges and universities, and the virus is spreading rapidly to other institutions of learning.

It is this kind of doctoring that touches the gizzard and calls forth large donations in the name of "education" and "philanthropy."

"A hundred years ago it was believed that all men were created equal. That theory was all in the air."

It has always been "in the air" so far as despots were concerned. Nobody who wanted to rob, kill, or oppress his fellow man ever had any use for the declaration, that "all men are created equal." Nobody, a hundred years ago, or at any other time, ever believed that all men were created equal, physically, mentally, or morally. But the founders of this Republic believed, and declared it to be a self-evident truth, that all men are created equal with regard to their inalienable rights to life, liberty, the pursuit of happiness and a voice in their own government. A hundred years ago that great truth was disputed by snobs, plutocrats, kings, tyrants, thieves and murderers, just as it is denied to-day by parasites, pirates and pin-headed professors. Thousands of years ago—when men were only a little higher than monkeys—Smalley's theory aenent the "inferiority" of the "laborer" was universally accepted without question or comment.

Every achievement of science, education, art and invention stands as a monument to the man who works.

This "inferior animal," in every age and clime, has tilled the fields, bridged the rivers, tunneled the mountains, torn from the bosom of the earth every ounce of iron, silver and gold, in use by man; built every vessel that plows the seas, constructed every road-bed, every train, and his hand is on the throbbing throttle of the mighty engine that moves the industrial world. His ideas are woven into the warp and woof of every garment of glory that decks the form of the rich and mighty. There is no hovel and no palace that he did not build; no town or city that his hands did not rear. The laborer—the commoner—is the Atlas upon whose broad shoulders rests this majestic world. He has ever been the herald and pioneer of progress. Every human being who has helped to enlighten, beautify, advance and glorify the world and restore man to his heritage as the offspring of God, belonged to the laboring class—insulted and denounced by Prof. Smalley as an "inferior animal."

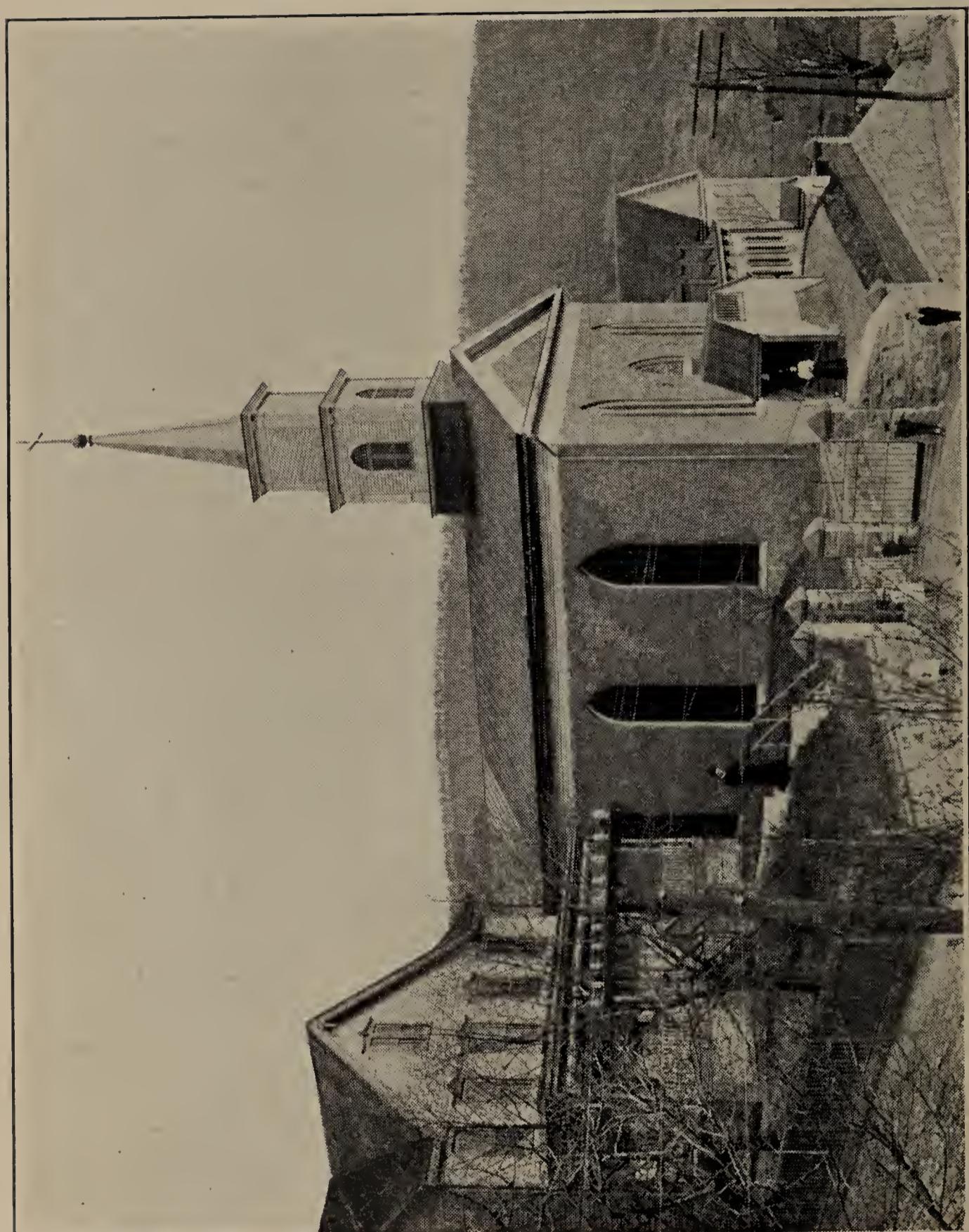
Professor Robert F. Ditchburn, Superintendent of Public Schools at Tamaqua, said in the Pottsville Evening Chronicle of Jan. 11, 1904:

"POVERTY IS A STANDING MENACE."

"Morality is never high where people have to struggle from early morn till far into the night for the meanest necessities of life. The morality of an empty stomach is a weak one, and the lady was right when she said 'I always feel most Godly in good clothes.' Morality is always low in mean, miserable tenements. We ought not to expect much from children reared in a filthy alley, their neighbors on the one side living in a stable and on the other in a hog pen."—There is a deep significance in the word 'poor but honest.' "

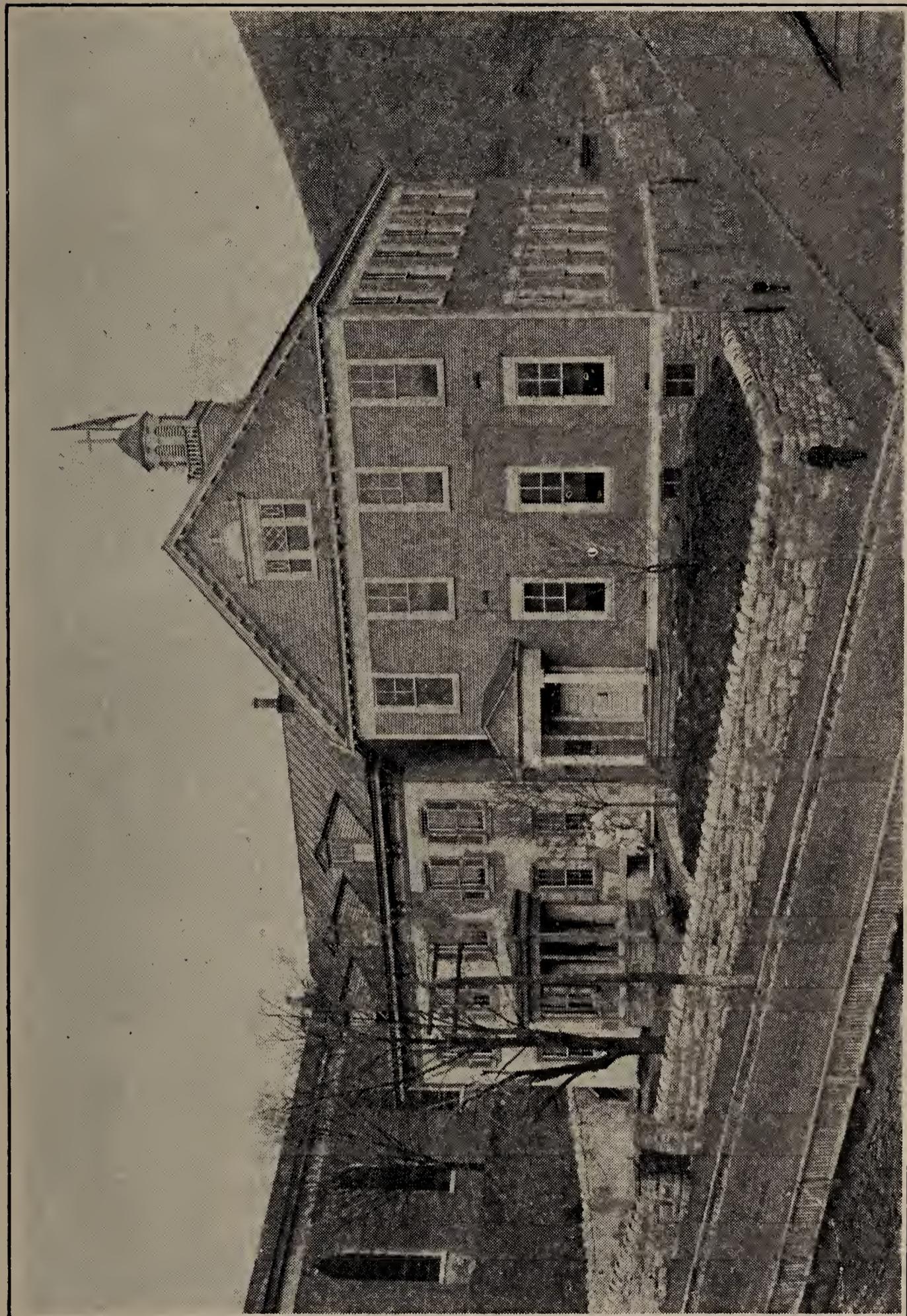
"Tis said that: "Great minds run in the same groove!"

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"FIAT LUX"

THE LATEST AND BEST ON THE
"PERENNIAL SCHOOL QUESTION" IS

Religion and Morality

OR

"Can there be True Morality in Any System
of Education without Religion?"

BY THE

REV. JOSEPH J. O'CONNELL

RECTOR OF ST. STEPHEN'S CHURCH, PORT CARBON, PA.

PUBLISHED

Cum Permissu Superiorum

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The Published Views of Non-Catholic Statesmen, Churchmen and Editors from Washington to Roosevelt, inclusive, in regard to the necessity of "Religious Education" for the children of our land

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The pamphlet is well worth buying and keeping and consulting.—*Sacred Heart Review*.

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I am glad to have in so convenient a form so many valuable quotations from such prominent people.—THE RIGHT REV. MICHAEL J. HOBAN, D.D., Bishop of Scranton, Pa.

The pamphlet has my highest commendation. I could wish to see a copy of it in the hands of every family in the land.—THE VERY REV. P. J. GARVEY, D.D., Rector of St. Charles' Seminary, Overbrook, Philadelphia, Pa.

Second edition, revised and enlarged, now in press. Single copies, 10 cents; per hundred, \$6.00; by the thousand, \$55.00

Its statements are clear, its argument forcible, its conclusions logical, and its quotations extremely valuable.—THE VERY REV. DANIEL I. McDERMOTT, D.D., Philadelphia, Pa.

I have read "Religion and Morality" with great interest, and I am convinced that its wide circulation would result in great good for the cause it so ably defends.—THE REV. HUGH T. HENRY, LITT D., President Roman Catholic High School, Philadelphia, Pa.

The clear, strong reasoning and the array of non-Catholic authorities, make this pamphlet a notable contribution to the literature of true education.—THE REV. PHILIP R. McDEVITT, Superintendent Philadelphia Parish Schools.

Your pamphlet is a marvel.—THE RIGHT REV. MGR. J. S. LYNCH, D.D., Utica, N. Y.

I thank you for your excellent pamphlet on "Religion and Morality." Send us three hundred more.—THE REV. WILLIAM F. McGINNIS, D.D., President I. C. T. Society, Brooklyn, N. Y.

The pamphlet is worth a library of books on the school question.—THE REV. P. J. McMAHON, Minersville, Pa.

I thank you for having given us such a pamphlet on the school question.—THE REV. A. MEUWESE, Mt. Carmel, Pa.

Your articles on morality have our united support.—COUNCIL 618, K. OF C., Shenandoah, Pa.

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Pottsville, Pa.

From the Pottsville Saturday Night Review, July 2, 1904:

If you are engaged in the work of religious education, then freely circulate this pamphlet among your people and they will become better informed as to the necessity of religious education and your burdens will be considerably lightened thereby.

If you contemplate entering on the work of religious education, then freely circulate this pamphlet among your people and they will readily be convinced as to the necessity of the work you are about to undertake.

If you are indifferent or opposed to religious education, then read this pamphlet and consider what so many men of every denomination, statesmen and collegemen, have said on the subject, and doubtless your views may undergo a very radical change.

If you will not read the pamphlet for the information it contains, then read it for pleasure and pastime. It will afford you both. But read it, hand it to your neighbor, and distribute them among your people and friends, as it concerns people of every denomination, and every man that labors for a livelihood should read its pages.

This much is certain. All concerned owe something of gratitude to the person who bestowed so much time and labor in collecting and compiling into such admirable form and inviting style all these valuable quotations, which otherwise might have been lost to the cause of religious education.

Religion and Morality

By Rev. Jos. O'Connell, Rector of St. Stephen's Church, Port Carbon

[From the Pottsville, Pa., Evening Chronicle, June 28, 1904.]

We are pleased to inform the reading public that, after many unavoidable delays, the pamphlet on "Religion and Morality," prepared by Rev. Jos. J. O'Connell, Rector of St. Stephen's church, Port Carbon, Pa., is now ready and will be on sale at The Evening Chronicle Office on and after tomorrow. This very important contribution to the school question should receive careful consideration at the hands of all concerned in the work of education.

The occasion of this pamphlet, as all will remember, was a lecture on morality delivered at Pottsville on Jan. 11, 1904, before the Educational Association of Schuylkill county by the president, Robert F. Ditchburn, who is also Principal of Public Schools at Tamaqua. To that lecture Father O'Connell took exceptions, and, through The Evening Chronicle, responded thereto on Feby. 25. So great was the demand for his able article, that the edition of The Chronicle was soon exhausted, and, in compliance to numerous requests, Father O'Connell promised to give the article to the public later on, and in a much enlarged condition and in the form of a pamphlet.

The pamphlet deserves careful consideration for more reasons than one. Although prepared by a priest of the Roman Catholic Church, and by one who has erected and most successfully conducts a flourishing school in his parish at Port Carbon, yet, in his pages, he does not handle the question from the viewpoint of the Catholic Church alone. But, on the contrary, it would appear that he is not at a loss to prove his position from other authority than the teaching of the church before whose altar he serves. It would also appear that for years he has, like the thrifty husbandman, been collecting and classifying from the four points of the compass all that has been said by churchmen, statesmen and collegemen outside of his own denomination in regard to the necessity of religious education. And now he brings forth his collection in battle array, to prove his position in an argumentative and logical manner. And he does so very conclusively and with respect for the sensibilities of all his readers. Unfortunately it has too often happened in the past that those

who have treated the subject with which Father O'Connell deals have come out of the conflict with wounds, and did not benefit the cause which they endeavored to defend. In Father O'Connell's pamphlet there is to be found neither bitter zeal nor denominational feeling. The statements of men of every denomination are respectfully presented and the reader is left to draw his own conclusions. From Washington to Roosevelt, he quotes nearly every man worthy of note who has spoken on the subject.

So moderately and charitably does he treat his subject that his work has met the approval of so conservative a churchman and patriotic a citizen as Archbishop Ryan, and all those associated with him in conducting the affairs of the great Diocese of Philadelphia.

In the brief preface to his work he very modestly lays no claim to originality and reminds his readers that the pamphlet is only "a compilation." Whilst the latter may be true to a certain extent, yet we give him credit for compiling the matter in a most original, inviting and pleasing manner, the most so, indeed, of any treatise on the subject we have yet read, and we have read quite a few.

He not only deals with the subject of "Religious Education" in a very able manner, but he also ably refutes the statements of Professor Ditchburn, who said that "Morality is never high among those who trudge for a living." The refutation of that statement should be read carefully by every working man in the land. We feel that we are not doing justice to the pamphlet when we say that the first edition should have a run of at least 50,000. This circulation, and even a greater one, can readily be attained, if those in whose power it is to do so will but place copies of the pamphlet where they will do most good, and thereby will they remove the grossly erroneous impressions that have so long prevailed in regard to those who have either supported or defended religious education.

This can be done because the pages are written for and will be of interest to men of every denomination, and even to those who have no religious convictions, as well as to the "poor, but honest working man."

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WHAT "TRUTH" OF NAZARETH, N. C.
HAS TO SAY OF
"RELIGION AND MORALITY."

CAN THERE BE TRUE MORALITY WITHOUT
RELIGION IN ANY SYSTEM OF EDUCATION?

By Rev. J. J. O'Connell, Chronicle Pub-
lishing Co., Pottsville, Pa.

This is one of the best resumes of matter pertaining to the present school question in the United States—that is, the Catholic position of denominational schools receiving support for the amount of secular education imparted, and yet not denying to children their religious training as is now done under our public school system. This little work is quite a thesaurus of facts and arguments strongly set forth and deserves the highest praise. We trust to see it have a large sale. Single Copies 10c.; \$6.00 per 100.

M. M.

PREFACE

On account of the numerous requests we have received from men of every denomination and profession for copies of our article on "Religion and Morality," we have felt encouraged to have it printed in pamphlet form, both that we might supply the demand and at the same time give to the article a "more permanent form and a wider circulation."

To the objection that "this pamphlet is unduly prolonged" we would answer, that, since the defenders of religious education have so long been misunderstood and misrepresented, we felt obliged to incorporate into these pages every published statement of prominent non-Catholic and professional men who have raised their voices in the defence of religious education for the youth of our land. Very often the non-Catholic has imagined that only the Roman Catholics defended and supported denominational schools, and by so doing they were at variance with American institutions. The Roman Catholic has very often imagined that only those of his belief favored or were burdened with the responsibility of such schools. To both, and to all men, we would respectfully suggest that they read carefully the following pages and they will learn what the leading men of every denomination of our country have to say on the subject and they may then acknowledge that the pamphlet is not "unduly prolonged."

In order that all may be thoroughly informed in regard to the lecture which called forth this answer and pamphlet, we take the liberty to append hereunto in Section 8, Mr. Ditchburn's article as printed in the Pottsville papers of January 11, 1904.

Further, let us say that in this pamphlet there is no attempt at or desire for originality. The reader will readily perceive that it is "a compilation and not a production." Nevertheless, we feel obliged to acknowledge our deep gratitude for the many kind suggestions and assistance received before, and the many words of approval and encouragement received after, the appearance of our article in the Pottsville "Evening Chronicle," and "Saturday Night Review" of March 11th and 12th, 1904.

We are especially grateful to our non-Catholic neighbors from whom we have received scores of letters approving our position in regard to "Religion and Morality."

Published
Cum Permissu Superiorum

How Men View the Article on "Religion and Morality"

Holy Family Magazine says:

These articles (on "Religion and Morality") are so forcible in argument, so rich in quotation, they are so valuable to all interested in this much discussed aspect of the educational problem, that they should be printed in a pamphlet, for the double purpose of giving them a more permanent form and a wider circulation."

Catholic Standard and Times Says:

These articles (on "Religion and Morality") are remarkable for their trenchant logic as well as their persuasive and reasonable tone. We hope to be able to give a fuller idea of their style and treatment in a future issue."

The following are samples of the many letters received on the subject:

"Rev. Joseph J. O'Connell, Catholic Church, Port Carbon:

"Dear Sir:—I am not a member of your church and never will be. I do not see the necessity of parish schools, but I am not opposed to them. I am democratic enough to let my neighbors nurse any set ideas they may have, so long as they do not interfere with my personal rights and liberties.

"I will not throw stones at any man or men, because in so doing I would only invite him to hurl back rocks at me. This is a free country for the press and for religion, and I believe that any religion is better than none at all. The people who make the sacrifices that you and your people make for religion and education are to be admired and not suspected.

"Every one I met admired and spoke in the highest terms of all you said, and here is my view of it: I am a G. A. R. man. I have led and followed the flag in battle. In calculating our victories we always considered our own losses as well as the enemies' losses. A thousand lost on each side did not constitute a victory for us; but if the enemy lost a thousand and we lost two hundred, that was our victory. But your victory was a clean one. You entered the enemies' camp; you took their own men; then you arrayed them against their own cause; you charged, silenced their guns, slaughtered them with their own weapons; you did not lose a man and you marched off with colors flying and without a scar. I admire such generalship. They may follow up your rear guard and endeavor to get a shot at you, but my experience in warfare has taught me that they ought first to have their plans well laid for retreat.

"I for one will be happy to read anything more you may have to say on that great subject. R. H. S.

"Pottsville, March 6, 1904."

"Port Carbon, Pa., March 22, 1904.

"Rev. Mr. O'Connell:—As so many people are expressing their opinion of your valuable article on 'Religion and Morality,' let me tell you the views of several in your own town and not of your persuasion. They look on it as being not only a revelation but also an education. I have met few persons, either of your church or otherwise, who had the slightest, no, not even the faintest, knowledge of such facts and convictions as were found in your lucid document of February 26, in The Evening Chronicle.

"That men of every denomination should speak as you reported them I could not be convinced, nor would I believe it from your pen, had you not given their names, and when and where they made those remarks. There are very few, if any, in our town who knew to what extent private schools were encouraged and supported by those outside the Catholic Church.

"It has remained for your reverence to give us all such proofs of that fact as are beyond doubt and are a surprise and an education.

"Anxiously awaiting your article in pamphlet form, I remain your fellow citizen.

"ONE OF MANY."

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Can There be True Morality Without Religion?

Beware

Of entrance to a quarrel; but, being in,
Bear it, that the opposer may beware of thee.—Shakespeare.

"Thou comest in so questionable a shape,
I'll cross thee though thou blast me."

—Hamlet to the Ghost

To the Editor of The Evening Chronicle:

Dear Sir:—In your paper of January 11, there appeared a lecture of Mr. Robert F. Ditchburn, president of the Educational Association of Schuylkill County, and superintendent of the public schools of Tamaqua.

May I, Mr. Editor, utter a protest against some of the principles expressed in the lecture?

I ask this privilege not with the intention of discussing the question of "Morality in Public Schools" or in private schools, or of associating myself with those who are either for or against the system of public school education.

My protest concerns not this school system or that school system, but rather, the great truths that are before any system—the principles of sound morality.

I write this protest both as a minister of the Gospel of Christ and as a taxpayer of this county, who has a duty and a right to condemn what he considers the unsound moral teaching of a public official whose high calling is the direction of the young.

There are many points in the lecture to which I could invite attention, but there is only one that I will consider in the present article. Others later on.

Mr. Ditchburn asks himself, "What is morality?" In answering the question he tells us that morality consists of the sum of human actions, and that these actions are the effect of environment, and that as all men have not and cannot have the same environment, it follows that each must have a system of morality peculiar to himself.

If these words have any definite meaning it is that there is no fixed, unchangeable standard of morality. This would make morality something subjective, and each one would become the judge of the goodness or badness of his own actions, irrespective of any objective principle or law. And, since the actions that constitute this morality are the effect of environment which is different for each one, and is

only a circumstance or influence surrounding our moral actions, it would seem to be vain to seek any common standard whereby to determine the goodness or badness of any action.

Environment is necessarily diversified and always changing, and if morality is merely the effect or the sum of these actions, it would seem to follow that the morality resulting from them would also be different and changeable.

But this destroys the very notion of morality; for an action is only properly called moral or immoral insomuch as it approaches to or recedes from some fixed principle or standard of right and wrong.

If the environment, age, sex, or condition of one man is such as to make murder seem lawful to him according to his own particular system, then is not he as good and virtuous in killing as another man would be whose own peculiar system of morality led him to respect the lives of others?

Mr. Ditchburn, as if vaguely aware of the dangerous absurdities to which his theory would lead, asks: "Can we not find a common basis, a point of agreement, by means of which we may be able to determine the rightness or wrongness, the morality or the immorality of an action?"

The answer that he gives is this: "That common basis is life and all that belongs to life."

The answer, Mr. Editor, is one of those vague, general statements that may, in the mind of Mr. Ditchburn, have some definite meaning, but to others it may mean almost anything or nothing and conveys no definite idea.

If every person has a different and ever varying system of morality peculiar to himself, it seems difficult to imagine any "common basis," any "point of agreement," by which to judge the morality or immorality of his actions.

Evidently Mr. Ditchburn has read something of the theories of those so-called philosophers who wish to prove that there is no such a thing as morality, and that the circumstances of age, sex, condition and environment so de-

termine man's actions that he himself has no real responsibility for his actions, any more than they may affect the happiness or development of the human race.

It would be difficult to conceive a more erroneous or dangerous doctrine than this; for while such might please those who wish to lead lives of unrestrained gratification and pleasure, it would open the door to every kind of crime and disorder.

(Once let men be convinced that the morality of their conduct is determined by their environment, or any external condition of age or sex, and there is an end of all social virtue and order.)

Man is not such a creature of circumstances; there is a fixed and unchangeable standard by which he is to direct his actions. Moreover the standard is the same for all; it serves for young and old, men and women, for master and slave.

This standard of morality may be regarded as remote and proximate; the remote is the Divine Essence of God, who is perfect and unchangeable; the proximate standard is man's human nature considered in all its relations—i. e., in his relations to God, to himself and to all other creatures.)

When God made man He indelibly stamped upon man's nature certain principles and laws that are fixed and eternal and are common to every human being.

(It is true that these immutable laws are capable of different application according to the diversity of circumstances, and in this sense a young or ignorant person may be less culpable in not conforming to the moral law than an older or more intelligent person would be; but the standard, the law, is the same for all.)

To show how misleading is Mr. Ditchburn's idea of morality let us ask him, if each one is to be a law unto himself as regards morality, why all this hue and cry about the Mormons? Why cite them before a "Congressional Investigating Committee" as to their plurality of wives? And yet, Mr. Editor, those Mormons have asserted, under oath, that they are living and acting in accordance with a revelation from Heaven.

Nevertheless, the moral sense of the Nation is shocked at their lives and their "wives," and our people refuse to have any faith in their "revelation." Yet their morality is identically as Mr. Ditchburn says, in accordance with their "age, sex and environment!"

Again, if each one is to be a law unto himself what shall we say of that heaven born prayer which is the essence of all prayer—we refer to the

"Lord's Prayer"—wherein we say "Our Father who art in Heaven, hallowed be Thy name. Thy kingdom come, Thy Will Be Done on earth as it is in Heaven."

(And, again, how are we to understand the first and great commandment: "Thou shalt love the Lord thy God with thy whole soul, and with all thy mind, and with all thy strength, and Him only shalt thou serve," and the second commandment is like unto this, "Thou shalt love thy neighbor as thyself, for the love of God." Because, to love man for man's sake would be humanitarianism, but to love men for God's sake is true religion and morality, according to the law of God, from whom came and by whom all things are ordered, and according to whose Holy will and law our actions are right or wrong and not according to our "age, sex and environments.")

The morality in which the superintendent of schools from Tamaqua glories is what is known as an independent morality. That is, a morality or code of morals that is separated from and independent of the Law-Giver. But it is impious to attempt to account for right and wrong without reference to God, the Giver of the law which has made an act lawful or unlawful. The object of independent morality is to abolish Christianity and the Law-Giver, and to judge a human act by the dictates of reason. (An act is good morally when in accordance with right reason. But reason to be right reason must be determined by the law of the Creator who gave us that reason, and not by environments or age or sex. For man's moral actions must ultimately relate to God. Thus environments only influence our actions, by no means cause them.)

The Superintendent's morality would amount to this: Teach children of right and wrong, but say nothing about God, nothing about the Law-Giver, nothing about Christ the Saviour. But such teaching is unchristian.

We, therefore, assert that independent and self-constituted morality without God for school children is impiety bordering on rank infidelity.

It seems absurd for Mr. Ditchburn to speak of "higher" or "lower" morality after making morality a thing that is not fixed or determined. "Higher" and "lower" are relative words, and presuppose some common and determined standard of comparison, and if morality can be higher or lower, it is so in proportion as it approaches towards or recedes from a certain fixed standard.

In concluding this article, Mr. Editor, I need hardly state, and with regret, that this lecture which was received so favorably, indicates how vague, erroneous and unsettled in the minds of many teachers is the knowledge of the right principles of morality.

Moreover, this article and any articles that may follow are not writ-

ten, as said above, for the purpose of entering into controversy with any person or society. They are written for the reading public who have read Mr. Ditchburn's article on morality, in order that the same public may know that there is a higher and a more sacred standard of morality than that which Mr. Ditchburn has presented in his article of January 11, 1904.

2—Morality the Basis of Society

From "The Genius of Christianity" we learn that morality is the basis of society, but religion is the foundation on which morality rests or the spring from which it flows. Therefore, if you destroy or remove religion you do away with true morality.

This statement is no philosophical quibble, nor is it a theological distinction to mislead the unwary. But it is an eternal fact. For if man were only a material being there would be neither vice nor virtue, and morality would be a reproach to him. Our changeable laws cannot serve as a foundation for morality, because morality is unchangeable. Morality, therefore, must rest on something more permanent than transitory things, which are not an absolute guarantee of reward or punishment for good or evil. Now, that foundation for morality or spring from which it flows can be no other than religion. Common sense will convince any thoughtful man of this fact. For, if every man according to his environment or time of life, as Mr. Ditchburn tells us, has his own peculiar code of morals, then why are all the ministers preaching the Morality of the New Dispensation?

If we accept revealed religion we look to God as our beginning and our end, who will reward or punish us for our actions as they are in conformity or non-conformity with the moral law that He has given to us. Hence it is that from this faith in God's eternal nature, and an undying hope of reward that will be eternal or punishment eternal, we are impelled or led to the performance of our moral actions. Some have imagined that religion arose from morality, whereas morality springs from religion, since it is certain, as has been shown, that morals cannot have their principle in physical man, and we know from history that as soon as man casts off the notion or idea of a God, he rushes into every excess and cannot be restrained by laws, nor prisons, nor even the

threat of certain death. Hence it was, convinced of this fact, the immortal Washington said in his Farewell Address: "Let us with caution indulge the supposition that morality can be maintained without religion."

The ancients, though wonderful was their progress in the arts and sciences, in music and sculpture, and poetry, and astronomy, and to which fact I respectfully call the attention of the learned professor from Tamaqua, were without the conviction of eternal reward and eternal punishment, and we know full well how they rushed into every excess known to human passion. And we find in our own day that those who have cast off the restraining influences of religion, which would determine their moral conduct, are rushing into the adoration of their passion in the most revolting form, and everything that is in opposition to the moral law.

The great Washington—we might almost say, in this particular instance, the inspired, but certainly the religious Washington—was fully convinced of this fact when he spoke that part of his Farewell Address which I take the liberty to quote in full:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation deserts the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the in-

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fluence of refined education on minds of peculiar structure, reason and experience, both forbid us to expect that national morality can prevail in exclusion of religious principles."

These sacred words are respectfully submitted to the serious consideration of Mr. Ditchburn, and the Educational Association of Schuylkill county.

Now, if we as Christian men acknowledge that revealed religion (and I do not refer to any particular sect or denomination of the Christian Dispensation) is the support for morals, how can we expect true Christian morals to exist in the heart, in the home, in the institution, public or private, where religion is not only not taught, but positively ignored by the infidelity of the individual or prohibited by State laws? But you immediately ask me: "Would you then say that such institutions are ungodly, immoral and irreligious?" No, dear reader, the terms are too harsh to be addressed to your refined ears, and no cause can be properly presented by the use of harsh terms. Now, if the State very wisely prohibits the teaching by the State of any religion whatever in our public institutions it does not follow that the Christian gentlemen engaged in those institutions are employed in teaching irreligion or immorality.

Such institutions may be called, negatively, non-religious, nor in the sense that they deny religion, but because of the absence of religious teaching. Nor, again, are they positively irreligious in the sense that they teach what is opposed to religion, unless the servants or agents of the State abuse their position and violate the State law. For example, I feel that I do not hazard anything when I say that if Mr. Ditchburn were to teach in the public schools of Tamaqua his idea of morality as set forth in the press article of Jan. 11, 1904, there are thousands of his fellow citizens of every denomination who would accuse him of abusing the confidence of the taxpayers, violating the law of the State in word and spirit, and teaching irreligion. Nor, again, would I say that the youth of our county who attend the public schools are immoral and ungodly; for thousands of them are the offspring of God-fearing, church-going, religious, Christian parents, who instruct their children in everything good, so far as time and ability will permit. "Nor am I unmindful of the moral forces that are at work in the public schools of our land. I freely admit that there is a power for good in the example of upright and high-minded teachers."

"I grant the humanizing effect of study of good literature, art, music, mathematics—in fact, every branch taught. But what is all this in the face of the difficult task of turning the free will of human beings so permanently toward the right that they will steadfastly pursue it, in spite of the forces, within and without, which impel them toward evil?"

"Surely anyone who knows human nature will deny that those refining influences of the class-room are sufficient, of themselves, to give this direction to human life. Every man who carefully follows the present day thought, which to a great extent represents the intelligence of the nation"—as I shall show in a separate article—"must acknowledge that the defects which are pointed out, from time to time, in the public school system, are not the fanciful creations and mere speculative objections of men who are "defamers of the public school, croaks, and birds of ill-omen."

Mr. Ditchburn tells us in his article that "according to the laws of the State education begins at the age of six, but according to the laws of Great Jehovah it begins with the first breath the child draws." Here we agree with him for once, but we say the child is not educated unless a knowledge of the Great Jehovah is from infancy indelibly stamped on the fleshy tablets of the young heart whilst it is still capable of receiving and sure to retain them.

The State began by teaching the head; it next proceeded to teach the hand, but when the heart shall have been taught, then only will the pupil have been educated, and not until then.

(This the churches that have schools, with thousands of far-seeing citizens, say is the only true education. And if the churches erect schools at great cost and sacrifice and teach their children to love God and obey the laws of the State, will Mr. Ditchburn say they are enemies to public schools for doing so?)

The churches recognize that if, notwithstanding the efforts of all denominations to teach the Gospel to all men, still thousands go astray, what must eventually be the result to the millions, if the law of Great Jehovah is not taught from infancy? Again, Father Washington, speak to thy children and say to them: "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." But, "the minds of peculiar construction" are so few .

among the millions that they become the exception and only emphasize the teaching and practice of the churches that support parish schools. The last census has set the leading minds a-thinking on account of the spread of infidelity, but the next may impel them to action. Let us hope it may not be too late.

We say with our Divine Master: "I am not come to destroy but to build up," and as progress is the order of the day, we say progress, and "Excelsior," and God-speed to the free institutions of our glorious country; and perish the thought and withered be the hand that would aim word or act to overthrow our schools. But with the Psalmist we also exclaim: "In vain doth man build a house unless the Lord build with him: In vain doth man keep watch over his city unless the Lord watch with him." And, again, our position on the school question is not that we love our schools the less but that we love our God, His law and morality, the more. The Church teaches her children not only: "Thou shall not kill," but she teaches them, "Thou shall not bear false witness against thy neighbor." She teaches them not only, "Thou shalt not steal," but she teaches them, "Thou shalt not covet or desire the wrongful possession of thy neighbor's property." The Church teaches her children not only "Thou shalt love thy neighbor as thyself," but she teaches them in the parable of the good Samaritan, "to love all men as their brethren in Christ Jesus." She teaches them not only "Thou shalt love the Lord, thy God with thy

whole heart and soul and mind and strength, and His commandments shalt thou obey," but she also teaches them that, "civil law is from God, and that he who resisteth the established law resisteth the order of God and invites the anger of God." Would you say this work is "treason to State, or enmity to State school?" And, is that majority of the Christian Church that is doing so glorious a work for God and State to be made the subject of covert scoff and sneers and dubbed "a bird of ill-omen?" And all this by a man who sets himself up as an expounder of morality, a leader of youth and a "light in Israel." Truly may we say with Hamlet: "Angels and ministers of grace defend us." Without authority to speak or presuming to speak for any denomination or society, whatever, I am at liberty to say with Mr. John W. Willis in the "Boston Review" of recent date: "The attitude of the Churches (that support parish schools) may be summarized thus: Christians must insist that Christianity shall be the fundamental teachings of the schools. They are not, however, to oppose any secular school system of instruction that may be instituted by the government under which they live. Nor are they to discourage or hamper its execution."

"The public school system of the United States is as much an object of regard to those Christian men as is the flag, the starry banner of freedom and hope, to sustain which they ever strive and to which they ever bow in reverence.")

3—Who Are the Opponents of the Public Schools?

Mr. Editor:—In Mr. Ditchburn's article of January 11, last, we read the following:

"It is charged by half of the Christian Church, and those directly under the influence of such, that our schools do not teach morality; that they are vicious and Godless, wholly given up to material success, wholly of this world, for if we do not teach religious doctrine we cannot teach morality."

Now, my dear Mr. Editor, it is rightly acknowledged today that the great majority of our people get almost all their information from and have their opinions formed by the press of our country. Hence that great body of our people who read Mr. Ditchburn's article have accepted his unqualified and dogmatic assertions, and have no means at their command whereby to

further enlighten themselves on the subject. They have accepted his statements and since the publication of the article which contained the above quotation they are quietly asking the following questions:

"Why did not the learned professor from Tamaqua mention by name the Church to which he referred?" Did he mean "half of the Christian Church" in the world or in America? Why did he not mention the names of those men who are under the influence of that Church? Many of your readers have said that they might justly expect from the learned professors, who are "teaching the young idea how to shoot," something more precise and specific, something more than an insinuation on which to form an erroneous conclusion as to the name of

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the Church and the names of the men whom Mr. Ditchburn calls "defamers of the public schools, croaks and birds of ill-omen." Alas, poor Yorick!

Again, Mr. Editor, I disavow any intention or desire to dissuade any person from his fixed views on the questions being treated. But in this particular paper I propose to introduce to your readers, as briefly and as far as found in my old newspaper files, the prominent persons, lay and clerical, of our country, and out of our country, who have spoken on the subject of "Religion and Morality," whether in or out of our public schools. I shall also tell your readers when, where, before whom and under what circumstances those men have spoken.

As to Church statistics I give them as I find them, but no guarantee of their accuracy.

Ye "Defamers of Public Schools" speak for yourselves!

Statistics in Regard to Denominational Schools and Statements of Public Men in Regard to Public Schools.

In this paper we desire to present to the reading public and to Mr. Ditchburn in particular some statistics in regard to parochial schools. We will also present to him statements of churchmen and statesmen in regard to the necessity of religion in all schools.

STATISTICS.

Lutheran Statistics on Parochial Schools.

The Lutheran Almanac for 1904 informs us that the Lutheran Church supports 5,244 parochial schools, in which are being educated 234,175 pupils in North America.

Episcopalian Statistics on Parochial Schools.

The Episcopal Church Almanac for 1901 informs us that the Episcopal Church has 10,856 pupils in the parochial schools and 536 teachers in North America.

The Friends or Quakers, as we all do know, have always taught their children in their own private schools.

The Roman Catholic Church Almanac for 1904 informs us that the Catholics of North America had at that time 4,000 parochial schools, an increase of 143 over the previous year, and attending those schools were 1,113,031 pupils.

Now, according to the Almanacs quoted the Lutheran Church has 1,-

715,910 members; the Episcopal Church has 738,953; the Roman Catholics, 11,289,210. The statistics of "The Society of Friends" I have not at my command, and as to their numbers I refrain from guessing, as it would appear Mr. Ditchburn did in regard to prison statistics.

Here, then, are 13,744,073 church members, whose loyalty to the flag is only second to their loyalty to their God, who, with part of what they earn by "trudging from early morn until far into the night," erect and support their private or parochial schools. But let me ask Mr. Ditchburn and the members of the Educational Association, who "unanimously applauded his article," will you call so many of your fellow-citizens and co-religionists, "birds of ill-omen and enemies to the public schools and seeking for a union of Church and State?"

I acknowledge there are many members in the denominations above-mentioned who do not, like Mr. Ditchburn, see the necessity of such schools, and dissent from the teaching of their respective churches in regard to such schools. It is not wonderful that among the millions quoted there should be found many dissenting voices.

In every society, religious and secular, there is difference of opinion in regard to the most trivial affairs. We had rather to forget the very emphatic difference of opinion that occurred at our last County Institute, in which the "Educational Association" takes a prominent part. But are there not thousands, not of those churches that support schools, who, in word and in spirit, approve of such schools?

'Let me now present to the Educational Association, and Mr. Ditchburn in particular, only a few of the published opinions of churches and church men, editors and school men, college presidents and men of thought throughout the land, on the question on religion and morality in the public schools.

The Episcopal.

The following is taken from The Literary Digest, Vol. VII (No. 7 P 181): "The Episcopilians in general convention have passed the following resolutions: 'That the Bishops and Clergy remind the people of their duty to support and build up our own schools and colleges, and to make education under the auspices of the Protestant Episcopal Church superior in all respects to that which is afforded in other institutions.'"

The Lutheran.

The Lutheran Church in its last General Council held in 1903, at Norristown, renewed its position in regard to parish schools wherever possible, and exhorted pastors, where schools cannot be supported, to gather the little ones, not yet of school age, into the church or Sunday school-room every day, as far as possible, and to have some young ladies of the parish to teach them the Catechism and the first principles of religion. This is the substance of the exhortation or resolution, as read in "The Lutheran" of some time in November, 1903, but I cannot just now lay my hand on the paper.

The Society of Friends.

I am informed on good authority that it is a fundamental principle of the Society of Friends that they teach all their own children in their own schools in their religion and in all godliness. This they do very generally.

Roman Catholic.

The position of the Roman Catholic Church on the school question is evident from the fact that she supports 4,000 schools and had enrolled in 1902 1,113,031 pupils.

Churchmen Speak.

Rev. Hamilton Schuyler (Protestant), of Bennington, Vt., said in his baccalaureate sermon in that city on a recent occasion: "Education which is really valuable to the individual and society must consist in the training of the whole man. The intellect is only a part—the will, the conscience, the emotions—in a word, all that we designate as the moral and spiritual must also receive appropriate training and discipline if education is to do its full and perfect work, if it is to be a blessing and not a curse. * * * When learning had almost been obliterated during the middle or so-called 'dark ages' it was the church (of that day) which, alone, preserved literary traditions."

Doctor Rainsford (Episcopal) said on February 21, 1899, at New York city: "Not only should the head and the hand be taught but the soul as well. We fail to recognize this in our schools, yet it is the corner-stone of our liberty. You have got to give religious teaching in the schools. The Church as she is today cannot do it in our Sunday Schools."

Bishop Johnson (Episcopal), of Western Texas, on June 10, 1901: "This inability of the public schools of our land to teach any system of morals is going to lead, within a few years, to a struggle, the like of which

this country has never seen, and it will be with a generation that believes nothing at all."

Rev. Mr. Montague Geer (Episcopalian) said, before the "Sons of the Revolution" in New York City in September, 1901, when commenting on the death of our martyred President McKinley, among other things: "Our Godless system of education is a far worse crime than slavery or intemperance. If Jesus Christ were on earth and should enter any public school house, the teacher, acting under instruction, would show Him the door. Here is our fault, here is our sin."

Dr. Wallace Radcliffe (Presbyterian), said in part at Washington, D. C., October 7, 1900: "It is something that your children go to school; it is more that they go to a school of your own religious belief. Therefore, we summon you to bring up your children in your own faith. Let us establish schools and teach our religious convictions."

Rev. Dr. E. T. Wolf, professor at Gettysburg Theological Seminary, said before the Evangelical Alliance, as reported by the Philadelphia Press of December 4, 1901: "Every faculty except the highest and noblest, is exercised and invigorated (in our public schools); but the crowning faculty—that which is designed to animate all others—is contemptuously ignored; and unless its education can be secured, our young men and women will be graduated from our schools as moral imbeciles. This country is facing a grave social problem."

Rev. Henry C. Minton (Presbyterian). Moderator of the General Assembly, said at Philadelphia, May 19, 1901: "The faith of our sons and our daughters is involved and the kingdom of God in this country is involved. Our school system is not an organized skepticism, but a God-forgotten secularism."

Rev. Dr. David H. Greer (Episcopal), said before the General Episcopal Convention at Washington, D. C., Oct. 22, 1898: "The Episcopal Church is not satisfied with the present system of public schools, because religion is not taught in them. These schools should not only turn out well-equipped young men and women, but Christians as well."

The same Episcopal Convention declared: "Surely every Christian will rejoice to have such religion given (in our public schools) so that our children will not grow up wholly irreligious and thus become a menace to the well-being of society."

The same Rev. Montague Geer said in the New York Sun, September 30, 1903: "We are bringing up all over

this broad land a lusty set of young pagans who, sooner or later, they or their children, will make havoc of our institutions. Lynchers, labor agitators and lawbreakers generally are human guide posts, with arms, hands and fingers wide extended, and voices at their loudest, pointing us to the ruin which awaits society, if we persevere in the road which we are now taking."

Said the same Rev. Mr. Geer: "It was the Rev. D. A. A. Hodge, a celebrated Presbyterian divine and educator of Princeton Theological Seminary, who used there, none too strong, words in an article entitled Religion in the Public Schools: 'Under these problems there lurks the most tremendous and most imminent danger to which the interests of our people will ever be exposed, in comparison with which the issues of slavery and of intemperance shrink into insignificance.'"

In view of the entire situation shall we not all of us who really believe in God give thanks to Him that he has preserved the Roman Catholic Church in America today, true to that theory of education upon which our fathers founded the public schools of this nation and from which they have been so madly perverted.

Rev. Montague Geer, in New York Sun, October 25, 1903, said: "Nor is it enough to say that the Church and the home must attend to the religious instruction of the young, because, in their influence over children both Church and home are being weakened and slowly undermined by our 'madly perverted system of secularized education.' Said he:

"The Roman Catholic Church is winning and holding the love of her children by reason of her great sacrifices for their moral and religious as well as for their mental training."

Rev. Robt. Ellis Thompson, D. D., president Central Public High School, Philadelphia:

"As to the sufficiency of religious instruction in church and Sunday school, we reply that one of the first practical dangers of society is that the greatest truths that bear on human life shall come to be identified in the public mind with Sundays, churches and Sunday school.

"We certainly are helping that when we provide that the most aroused activities of a boy's mind shall be divorced from those truths, and that the subject of science, literature and history, with which church and Sunday school cannot deal, shall be taught with a studied absence of reference to 'the Divine intelligence at the heart of things.' What is this but a lesson in the practical atheism that

shuts God out of all but certain selected parts of life, with which the young man may have as little to do as he pleases.

"What would be the effect upon a child's mind of excluding studiously all mention of his earthly father from his work or play for five or six days of the week, of treating all his belongings and relations without reference to the parents to whom he owes them, and permitting such reference only on stated times when they are declared in order?

"But the monstrosity and the mischievousness of such an arrangement would be as nothing to the scholastic taboo of the living God, to whom the child owes every breath of its daily life, who lies about it as a great flood of light and life, seeking to enter and possess its spirit with righteousness, and its body with earthly food, in providing 'food convenient for it.'

An Australian Protestant Bishop on the Secular School.

An article by Right Rev. George H. Frodsham, who is the Protestant bishop of North Queensland, in the "Nineteenth Century and After," pleads for religious teaching in the public schools of that Australian State. These schools are now thoroughly secular, the acts secularizing education having been passed in the decade commencing 1870. Says Bishop Frodsham:

"In the first flush of victory the exponents of secularism logically excluded everything that might be considered to trench upon the peculiar work of the churches. They were guilty even of the vandalism of excising from the late Mr. Longfellow's 'Wreck of the Hesperus' the verse commencing 'And the maiden raised her hands in prayer.'

Last week, at a conference of the Southern Methodist Society at Alexandria, Virginia, the local paper reports that the Rev. Dr. Hammond urged upon the conference the importance of religious education. "Leave religion out of education," he declared, "and education affords no basis of life."

Statement of Rev. William Dwyer, of Cambridgeport, Mass., on Morality in Public Schools, Before the Boston Educators.

"It is possible, I know, to make a theoretical distinction between morality and religion, and there may be some individuals made of better clay than their fellows who are moral without being religious; but, universally speaking, morality is practically impossible unless it finds its motives in religious truth. The attempt

to teach morality in our schools independently of religion will inevitably end in failure. Not one of the methods which educators have proposed can possibly succeed as long as positive religious teaching is neglected.

"Now, as the introduction of positive religious teaching into the public schools under the present system is impossible, it is evident that the defect which I have tried to point out is radical. To the question, then, as to the means of increasing the moral power of the schools, I must answer that nothing can be done toward this end that will have any efficiency until a radical change has been made in the school system itself, a change that will remove the one obstacle to the true cultivation of the moral character of our children. This may involve more than most Americans are willing to permit. Until the change is made, however, I cannot see how our public schools will produce a moral people."

"It is indeed a cheering sign that the subject of moral training in the schools is receiving the serious attention of educators throughout our country. If discussed solely on its merits, without prejudice, the problem which the subject presents will soon be solved to the satisfaction of all our people."

When the Rev. Wm. Dwyer wrote the foregoing he did not expect that the subject of morality in our public schools would so soon become the burning question of the day, one to absorb, not only the attention of Catholics, but also the serious consideration of non-Catholics throughout the land.

Behold "The Religious Educational Association," which met at Philadelphia on March 2nd, 1904, and was in session for three days. All its labors were devoted to endeavoring to devise means whereby religion might be taught in our schools, and their concluding resolution was to spend \$20,000 in 1904, "for the agitation and diffusion of information" as to the necessity of the religious training of the child.

Important Points of the Session.

The most startling assertion made during the whole proceedings was made by Dr. Luther Halsey Gulick, when he said the modern world is "intellect mad." If a Catholic divine had the temerity to utter such words, they would have been used as a subject for many a Sunday sermon, in which much would have been said about the "dark ages," "the chained

Bible" and the intellectual obscurantism of the hopelessly belated Roman Catholic Church.

The most notable address was that of N. C. Schaffer, State Superintendent of Public Instruction for Penna.: "I am in favor of ruling out of the public schools all teachers whose attitude towards religion is either hostile or indifferent;" this he declared with emphasis. His advocacy of teaching religion in the public schools was most pronounced, and he said, "he would not send his children where they would be under the influence of a teacher who was not devoutly religious." "While there are some teachers whose religious and moral character is about them as a garment of light," he continued, "I regret to admit that the public schools have many teachers who would not strike a light anywhere."

But, why occupy the reader's valuable time with the proceedings of the "Religious Educational Association at Philadelphia," since the Educational Association of Schuylkill County and their "Stately President," Mr. Ditchburn, have boldly proclaimed, "there is no hope for the good old times"—i. e., when religion will be taught in the schools. But he has told us many things and boldly, which we have disproved, and to his discredit, that when he makes so many egregious errors in regard to the past we positively refuse to accept him as "a prophet or the son of a prophet" in regard to things future.

But we do not hesitate to say that, when the intelligent American sentiment is once fully aroused—as is rapidly coming to pass—and thoroughly recognizes that not only is religion concerned but also the welfare of our country, such sentiment will soon find a way to teach morality founded on religion, notwithstanding what Mr. Ditchburn or his applauders may say to the contrary. A greater evidence of that growing sentiment can not be found than the utterances of the leading men of our nation, whose words and names are found in these pages.

Not only are we encouraged by those whom we have quoted, and by the proceedings of "The Religious Educational Association" at Philadelphia on March 2, 1904, but we take pleasure in presenting the advanced step taken by Senator Brackett, of New York, when he presented a bill in the Legislature of that great State, providing for the teaching of religion in the public schools, as follows, as printed in the Yonkers (N. Y.) Home Journal in its issue of April 2, 1904:

Public Morality.

The press is devoting considerable space to the discussion pro and con of Senator Brackett's bill providing for instruction in the moral code in our public school. The wide difference of opinion would lead one to believe that our public educators do not know just where to stand in the matter. One authority says that there must be something done in order to stop the rapidly vanishing morality of the young generation attending the public schools, while another disclaims all demands for such a measure. This only goes all the further to prove the contention which the Catholics of the State have made, that the public school moneys are expended to educate moral lepers and atheists. The superintendent of public schools in this city, says The Rochester Catholic Citizen, is quoted as saying that everything depends upon the moral character of the teacher and that he has great faith in the teachers of the public schools. The children should also be taught the Ten Commandments from suitable text books, according to his idea.

With Senator Brackett's bill a law, will the public school not be a religious institution? The bill contains the following section:

"In all schools, wholly or in part supported by the public money of the State or under State control, and in all schools belonging to reformatory institutions of the State, instruction in the principles of morality shall be given as thoroughly as is given instruction in any branch of instruction. In these schools all pupils shall receive instruction in and shall be taught and shall study this subject, with suitable text books in their hands, for not less than four lessons a week for ten weeks or more, or its equivalent, during every school year, and must pass satisfactory examination therein, as in other studies, before proceeding to the next year's course of instruction. The local school authorities shall provide necessary facilities and definite time and place for instruction and for examination in this subject the same as in regular courses of study. The text books shall be graded."

This measure is the outcome of protests which have appeared from time to time in the press, especially in the city of New York. With religion taught in the public schools—such will be the case from the wording of the above section—what about the provision of the Constitution of the State which reads:

"Neither the State nor any subdivision thereof shall use its property or

credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

The Danger of Non-Catholic Colleges

A Protestant minister, the Rev. A. C. Dixon, D. D., writing in a Protestant contemporary, says:

"A young man in a New York town, after two years in a college where there is a learned professor who has written theological books, informed his mother that he no longer believed in her Bible or her Christ. He informed her that three-fourths of the students in the college had been turned from faith to infidelity by the teachings of the learned professor, whose personality was so winsome that they could hardly refuse to believe all he said. In another institution of learning a reformed Jew, who flatly denies the deity of Christ, and has not hesitated to slander the Virgin Mary, conducts the devotional services in the chapel for a week."

So it seems that Catholics are not the only ones who see the danger of entrusting their young men and women to the unchristian influences of the secular institutions of higher learning.

Bishop Grant, of the African M. E. Church, said at the opening session of the Indiana Conference on September 24, 1903: "Say what we will, the Catholic Church is wise in providing their own schools to educate their children. They tax themselves from \$2 to \$2.25 to support these schools. We must learn a lesson from them and build and support our own schools, thus seeing to the religious training of our children."

Rev. Dr. John H. Burrows, said to the Christian Endeavorers, at Detroit: "In France the state schools have proved a prodigious ethical failure because the highest truths and motives of action were not inculcated in them. Criminal statistics," he added, "in France as well as in America, indicate that there is a horrible failure somewhere in the education of youth."

Catholic Church.

"As far back as 1829, the Church in the first Provincial Council of Baltimore, enunciated her policy in regard to the need and establishment of parish schools, where by the aid of trained teachers, secular, religious and moral education should go hand

in hand for the perfecting of heart and mind. Each succeeding Plenary Council, that of 1852, of 1866 and of 1884, reaffirmed and emphasized the doctrine of the first Council, and each has developed on broader lines the legislation of its predecessors in regard to this important subject—the moral training of the young. There is no mistaking the explicit and mandatory character of the law enacted by the last Plenary Council, that parish schools must be everywhere established."

"The first Plenary Council of Baltimore, consisting of Archbishops and Bishops forming the highest legislative body of the Church in the United States, uses strong language to impress upon the Catholic parents their great responsibility. "To you, Christian parents," it proclaims, "God has committed His children, whom He permits you to regard as yours; and your natural affection towards them must ever be subordinate to the will of Him from whom all paternity in heaven and in earth is named."

"Remember that if for them you are the representatives of God, the source of their existence, you are to be for them depositaries of His authority, teachers of His law and models, by imitating which they may be perfect, even as their Father in heaven is perfect. You are to watch over the purity of their faith and morals with zealous vigilance, and to instill into their young hearts principles of virtue and perfection."

Presbyterian.

At a recent convention of the Presbyterian Church, North, at Minneapolis, the committee on school and church reported as follows: "The Presbyterian missionaries are engaged in the work of planting seed that will spring up into Presbyterian Schools and Presbyterian Churches."

What the Newspaper Editors Say.

"The Methodist" writes editorially, as found in the Literary Digest, Vol. VII, No. 7, P. 181: "In our judgment the denominational schools of the land, as compared with the purely State schools, are, on moral grounds incomparably the safest. Our state institutions, as a general thing, are the hot-beds of infidelity not less than of vice. We have said and we thoroughly believe that our Church should invest \$10,000,000 in the next ten years in denominational schools. Why? Because we believe that this system is the American one and the only safe one."

"The Christian Union," as found in Literary Digest, as above (Indepen-

dent), says: "The time has come for a vigorous war upon the popular notion that religion can be excluded from any system of education. The secularization of the public schools is false in psychology. It assumes that a child can be divided up, like a tenement, into different rooms, part developed and part left undeveloped. This is not true. It assumes that religion is something apart from life. This assumption of religion is wholly pernicious."

"The Outlook," a prominent Protestant journal, says editorially: Most of the graduates of our schools and colleges pass through a course of study in which religion is ignored. Its place is largely taken by philosophy and ethics; the result is that the student learns to know, think and feel independently of any recognized religious element. Religion which is at once the mainspring of life, is suffering from a disaffection which arises from the present isolation of religious instruction."

"The Churchman" (Protestant Episcopal) says editorially: "Of one thing we are sure, if we leave God and Christianity out of the daily round and common task of the school it will be the rare home and exceptional Sunday school that will supply the deficiency and the State will suffer in its citizenship."

The Pottsville Evening Chronicle, of Oct. 17, 1903, said in an editorial, in part: "We believe that something more than is found in text-books should be taught the children in our public schools. It would be the part of wisdom if teachers would try to impart to their pupils honesty, sobriety, respect and love. The greatest fault, of course, lies in the fact that our public school system is honeycombed with political manoeuvrings and corruption."

The New York Times tells us that "the school teachers of that State were obliged to contribute to a campaign fund in 1900, when Superintendent Skinner, of public schools, was out for re-election. And the superintendent was the treasurer of the fund." This is surely corruption or graft in public schools.

New York Sun, April 14, 1902: "Popular education has everywhere been largely secularized, and that process is still going on. Sunday schools or other secondary influences can scarcely counteract the general banishment of religion from the training of the child."

Schooling is Not Always Education.

"It has been often said of late years," says the Montana Catholic, "that of books and book-learning we

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have too much; of education, in its truer sense, too little. Of book-taught idlers, too proud for honest labor, the country has too many; of educated workmen, willing to labor, and proud of their ability, entirely too few."

"Biblical World," Oct., 1902: "Is this primary mission (of teaching religion and morality) being adequately performed through the Sunday school and the home? It has been so assumed, but each passing year shows more clearly that this is not the case. Further, there is a growing judgment of Christian people that adequate instruction in religion and morality cannot be given in the Sunday school and home alone. Since only a limited number of children attend Sunday school or live in homes where real religion and morality are found, it has resulted that the great majority of children have been growing up without essential religious and ethical education."

Rev. Dr. A. E. Dunning, editor of the Congregationalist, said: "There is in the public mind a latent interest in religion which does not express itself in the ordinary channels of church life, nor respond to evangelistic meetings, but which is aroused when it is addressed in the way of popular instruction."

From the Baptist Standard: "Send your boys and girls to Christian schools. The child is going to be influenced largely in its future life by its school environments. In schools that are not Christian the children learn things that are not Christian. You owe it to God and to your child to give your child a Christian education.

How it is Accomplished in the German Public Schools.

How the German people manage to provide religious teaching for all the children without in the least imperiling the foundation of the State—a consummation which so many Americans consider impossible—is well told in a recent article in the "London Times." Says the writer:

"The function of the 'Volksschule,' or people's elementary school, is 'the religious, moral and patriotic training of the young by education and teaching, and their instruction in the general knowledge and acquirements requisite for civil life. This definition gives the key to the whole educational scheme. Character and conduct are the primary objects; then love of country, then such general knowledge as will enable the child to take its part in the ordered life of the community, whether as man or woman; and after that, the special knowl-

edge. Religion, therefore, comes first, as the indispensable foundation of morality and conduct.) The logical German mind holds that morality can not be efficiently taught apart from religion, and, further, that religious teaching, to be effective, must be dogmatic. For this the law carefully provides. The schools are denominational and separate for Roman Catholics and Evangelicals, except where there are not enough children of one confession to form a separate school, in that case they are mixed * * * but the children receive religious instruction from teachers of their own confession. In 1896 there were in Prussia 680 such schools, principally in Posen and West Prussia; in a few towns all the schools are mixed. In many towns there are also separate Jewish schools, and occasionally one or two of some other sect. In all cases they are on a footing of equality before the State and the law, which ordains religious teaching, but leaves the choice free."

How They Do It in Savannah, Ga.

A. V. D. Watterson, writing to the "Pittsburg Observer" from South Carolina, mentions the interesting fact that Savannah has to some extent solved the school question. Savannah is the only city in the United States which, he says, has done justice to Catholics by a distribution of the school fund. Two large schools, one of twelve rooms and one of eight rooms, are maintained in every respect out of the public school funds. There are twenty-two lay teachers, all Catholics, who teach in these schools, giving Catholic instruction from 8:30 to 9 in the morning, and secular instruction during the remainder of the day. This system has been in vogue for thirty-four years and has proved quite satisfactory. There is an unwritten law that no Catholic teacher shall apply for permission to teach in any other public school, and non-Catholics never apply for the Catholic public school positions. Of the school directors, three are Catholics, and the entire number have always acted with the utmost harmony, there never having arisen any serious difference of opinion since the system was inaugurated.

Almost the same system maintains in England and in Canada, and yet we hear not of dark lantern proceedings and star chamber sessions to save those countries from "defamers" of their schools; from "croaks" and "birds of ill omen" (sic).

And shall we, with all our boasted progress, acknowledge ourselves unequal to what is happening every day in Europe? Yes, even at our doors, in Canada.

It will not come for some time, it is true, if we turn our back to God's law and say, "We'll have no king but Caesar;" "I know not the man." It will be retarded only, if we say with the enemies of Christ: "If we hearken to 'This Man' the Romans will come and take away our country." Again, it is useless for any body of men to join with the coppersmiths of Ephesus in making a tumult against Paul, and saying: "If this man's word prevails, then our craft is in danger to be set at naught," and "Also the temple of great Diana shall be reputed for nothing."

Let us rather as Christian men say with the High Priest of old: "If this cause be of God, oppose it not, lest you be found opposing God." And again, "The Kings of the earth stood up, and the princes assembled together against the Lord and against His Christ."

But did they prevail, or the "Lord or His Christ fail?"

COLLEGE PRESIDENTS SPEAK.

The President of Harvard University is at present reviewing the educational progress of the Nineteenth Century, and "The Lutheran" of January 14, 1904, gives the following glimpse in advance of the progress he is making. The President of Harvard says: "It is indisputable that the country has experienced a profound disappointment in the results thus far obtained from a widely diffused popular education. We have not escaped an increase of crime and insanity. The popular taste for immoral and unwholesome amusements is stronger than ever. It is well enough for us to say we cannot be responsible for the sins of the nation, that the hopes of the fathers were over-sanguine, and that the work of the school must be much more limited than the assumption described. But even within the limits which we of the schools assume to be our field, our own men say we are not efficient."

The correspondent of the "Lutheran," who reported the above, commenting on it, says: "Does not all this mean, in brief, just what the Church (Lutheran) is always urging, that education needs to be supplemented by religion? That spiritual culture can alone save America from heathen vice?"

Speaking before the Ministers' Institute (Unitarian), of Worcester, Mass., President Eliot said: "I think that Unitarians ought to take thought for the education of their children as Unitarians. * * Hence the importance of founding schools where Uni-

tarian children can be taught to face the Unitarian way."

President Eliot, in an article on "Schools" in a late Atlantic, says: "Incidentally and incessantly they ought to teach the doctrine that we are all members one of another. Fortunately this can be amply and forcibly illustrated by the experience of every household; * * minor religious differences should not be allowed to prevent the teaching of these primary principles to all the children of the land."

LET THE PRESIDENT OF YALE UNIVERSITY SPEAK.

The following words by Arthur T. Hadley, LL. D., President of Yale University, were part of an address delivered by him on the 160th anniversary of the Second Presbyterian Church of Philadelphia, and never before published until found in "The New York Independent" of December 31, 1903. In part he says: "There are two extreme views concerning the effects of education on public morality. One is held by the advocates of secular schools; the other is held by the advocates of church schools. The advocates of secular schools believe that good teaching will of itself make good citizens. They hold that a large part of our vice is due to ignorance; and that if you remove the ignorance you will do away with the vice. Up to a certain point all this is true. When you teach a man to write you make him less liable to commit larceny, but you make him much more liable to commit forgery. When you teach a man political economy and law you lessen the temptations and opportunities for acts of violence; but you do not lessen those for acts of fraud. Few of us who have looked into the statistics of education and crime are optimistic enough to deny that they are quite disappointing. The improvement due to the removal of illiteracy amounts to something, but it does not amount to so much as we should like to see, or as was promised by the early advocates of our public school system. The opponents of that system often point to these statistical results with ill-concealed satisfaction. They say that such consequences are just what you might expect from any system of purely secular education. They would have the training of the intellect supplemented by a special system of religious education, which should teach the pupil to use his knowledge for the service of God and the benefit of his fellow-men. They look with grave apprehension upon the spectacle of free citizens trained in the knowledge of

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many things, which may prove of use to them individually, but not trained in those ideas of religion and morality which have been rightly regarded as essential to the safety of civilized communities. I confess that I share some of the apprehension of those advocates of church-schools; but I am very far from agreeing with them as to the proper remedy. I believe that both in school life and in after life the moral training and the secular training must be so interwoven that each becomes a part of the other."

The President of Princeton Speaks.

He says in advocacy of the religious idea: "A father may well feel that his son's refined demeanor would be a poor off-set to his loss of religious faith."

President Hyde, of Bowdoin College, said before the Massachusetts Teachers' Association of Boston, Nov., 1896:

"The public schools must do more than it has been doing if it is to be a real educator of youth and an effective supporter of the State. It puts the pen of knowledge in the child's hand, but fails to open the treasures of wisdom to his heart and mind."

Dr. Butler, of Colby College, Me., Speaks:

"We are beginning to see that it is as unscientific to ignore the moral and religious element in education as it would be to ignore the facts of physiology, hygiene or psychology. Morals and religion are just as much a necessary part of human life as digestion or sleep. If you do all else and neglect the part that has to do with the sense of individual responsibility to one's fellow-men and to God, you run immense risk, not only of making all else useless, but of making it a positive menace to self and society."

Professor Brumbaugh, former commissioner of education to Porto Rico, said recently before the Philadelphia Mothers' Club: "All persons are divided into three classes—immoral, moral and religious. The immoral person lives below his best thought; the moral person lives up to his best thought; the religious person is willing to accept a guide above thought. Religious principles should be taught in the public schools. A child should be taught reverence for religious things from his earliest period of consciousness."

Dr. Levi Seeley, of the State Normal School, Trenton, N. J., says: "The more educators come to realize that there is a philosophy of education, the

more profoundly convinced are they that there is something radically lacking in the American school system."

The same Dr. Seeley, said in the "Educational Review," Feb'y, 1898: "A little less than 50 per cent. of all the children in our country frequent any Sunday school. The meaning of these figures is simply overwhelming. More than one-half the children of this land now receive no religious education. Even this feature does not show all the truth. It seems to admit that those who attend Sunday school are receiving proper religious instruction; but everyone knows this cannot be granted."

PROMINENT INDIVIDUAL CITIZENS.

Hon. Amasa Thornton, of New York, said in the "North American Review" for Jan'y, 1898: "The children and youth of today must be given such instruction in the truths of the Bible and Christian precepts as will prevent them in mature years from swinging from their moorings and being swept into the maelstrom of social and religious depravity, which threatens to engulf the religion of the future. Such instruction can only be given successfully by an almost entire change of policy on the question of religious teaching in public schools, and the encouragement of private schools in which sound religious teaching is given."

Mr. Frederick Woodrow said in the "Age of Steel" for October, 1896: "If the heart is not educated with the head, the conscience with the memory, a knowledge of arithmetic and skill in penmanship, (a knowledge) of the date of the battle of Bunker Hill, and the number of gallons of water in Lake Michigan, are no guarantee that the man will not use his acquired knowledge in putting the finishing touches to as consummate a scoundrel as ever entered a prison cell."

On May 26, 1899, David G. Cope land, who is much interested in education, said at Washington, D. C.: "The present day system of teaching in our schools is radically wrong and must be injurious to the scholar. There is no pointing upward to virtue, to purity, and to God."

"The Federated Catholic Societies of America," in convention at Detroit, in January, 1904, declared their position on the school question to be as follows: "That there shall be no public moneys paid out for religious instruction in any school. Let the State examine parish or private schools, and if on examination it is found that they are giving the children an education

which comes up to the requirements of the State, then let the State pay for it."

Mr. William Edward Gardner, in the "Churchman," Feb'y 20th, 1904, said: "I dare to think that I am one of a large number who are fully convinced that no power has appeared in history, capable of guiding, stimulating and making intelligent personal devotion, that can compare with the power emanating from the historic Jesus Christ and the resultant movement—Christianity; and the public educators can never accomplish their greatest work until they have faced the issue and satisfied the public mind as to the vitality of the phenomena of Christianity and its place in the educational system of to-day."

**In the Boston Review, Sept. 26, 1896,
We Read the Following:**

"The disposition to malign the Church and to misrepresent her doctrines is a curious phenomenon," says John W. Willis, a Protestant, in a newspaper contribution. "It is, nevertheless, an evident fact. It is often boldly declared that the Catholic Church is opposed to the public school system, which has been established in the various States of the federated republic known as the United States of America. No such proposition can be derived from the authoritative teachings of the Church, from the conduct of her adherents. The Catholic Church in the United States has held three plenary councils. In these councils a great number of decrees have been registered. Not one of such decrees contain any condemnation of the public school system nor any declaration of a purpose to impair its functions or restrict its scope. No convention of Catholics—no Catholic Congress—has ever declared against the public school system. In many sections of the United States adherents of the Roman Catholic Church constitute a majority of the citizens called upon to legislate with reference to the maintenance of the public schools. Did any one ever hear a Roman Catholic majority in a township, village or city, voting against appropriations for the public schools or refusing to provide suitable school buildings? Certainly not. The false accusation that the Catholic Church desires to impair or hamper the public system arises from the fact—the simple fact—that the Catholic Church insists upon the proposition that no system of education is complete that is not essentially Christian. She holds that the most important of all knowledge is the science of the divine, the knowledge of the

will of God. Teaching, as she does, that the existence of a human being commences in this world, but never ends, (she has come to the logical conclusion) that no system of education is perfect which does not have for its principal object the preparation of mankind for the larger life which lies beyond the grave.) According to the Catholic faith, the grave is not a blot upon existence, a baleful ending to a career, a dark and dreadful vale of tears, but is an open door to a higher, purer, and infinitely grander existence. As the portion of our life which is passed in this world is but a mere fragment of life in its totality, the Catholic Church believes that educational systems should consult the good of the individual in the immortal life, rather than facilitate merely the exercise of those functions necessary for the material good attainable in this world.

(The word 'educate' (from the Latin word *educere*) means to lead forth into activity the various faculties of the human intellect and the human soul.) The Catholic Church not only teaches that reverence for Almighty God is the supreme duty of every man and of every woman, but seeks to lead out from the recesses of the soul, heart and reason, those vital qualities which an immortal soul needs for its exaltation in the coming life, that grander life which begins at the point which we, in our unthinking sadness, call death.

(The Catholic Church, therefore, can not advise her people to make use of any school system which is not pre-eminently and distinctively Christian. She, therefore, provides schools of her own, and invites her people to educate their children in such schools. This does not imply any hostility to a school system which is non-religious.

"The writer has never heard from Catholic ecclesiastics any expression of hostility to the public school system. On the contrary, the general tone of remarks among Catholic priests and laymen alike, is one of congratulation upon the existence of all agencies which tend to stimulate thought and advance intellectual development. The mere fact that the Church can not advise her people to make use of a plan of intellectual development, which is not combined with spiritual teaching, does not forbid her people to aid in the upbuilding and expansion of all instrumentalities adapted to the promotion of intellectual culture."

ANGLICAN MINISTER ON CATHOLIC SCHOOLS.

Eloquent and Generous Tribute Voiced at a Prize Distribution.

From "Catholic Standard and Times,"
May 7th, 1904:

The following is an extract from the speech delivered by Rev. Dr. Todd, an Anglican clergyman, at the distribution of prizes held in connection with the Sisters of Mercy school, Midland Junction, Western Australia. Bishop Gibney and Father Morris (pastor of Midland Junction) were present. Dr. Todd took as his subject "The Education Given in the Catholic Schools," and after some preliminary remarks said:

I am, like Moses of old, a man of slow speech. I hardly know where to begin. I have been asked to testify as to what I know of the work of the Catholic schools. It gives me great pleasure to say that I have been a frequent and welcome visitor here; that the reverend mother and Father Morris have afforded me the fullest opportunities of examining the children on subjects taught. My testimony is that the work done in the past year is excellent.

I take it, my Lord Bishop, that you founded this school—first, to give a good elementary education to Catholic children and such non-Catholic children as might attend. Your schools are doing in this direction a work as good as that done by the State schools. From one point of view they are doing better work, because they are doing it without any such generous supplies of apparatus—improved desks, maps, stationery, tools, etc.—as are given by the State to its schools. And in the second place, I take it, my Lord Bishop, that you founded these schools to give the children of your church sound instruction on the Catholic faith. I have no doubt but that this work is as ably done as the secular work. I admire the principle, I commend all who will hold that the teaching of religion should go hand in hand with secular teaching. Religion is the foundation, the rule, the motive of every life which can be called a life at all. Man has a body and man has a mind, but man is a spirit, and if we neglect that life of the spirit, which is the divinest part, we neglect all the noblest faculties which constitute the dignity of man's nature.

Wrongs Done to the Catholic Community.

But because you, my Lordship, believe this, and insist upon acting out

your belief, the State will do nothing for you, not even give your schools an annual inspection to test whether your schools are as efficient as you say they are. Hence the following wrongs are done to the Catholic community:

1. The initial cost—purchase of ground, erection and equipment of these schools—is thrown upon a religious community not the most numerous or wealthiest in the State.

2. The cost of maintenance of these schools is laid upon you. They are doing good work for the State. The State, I have always held, should pay those who do its work. At the average per capita rate paid for children in the State schools, this school has earned £800. Did the government pay this sum, I am sure we would see an immense advance in manual training, etc., which cannot be begun for want of funds.

3. Education is not free to all children in the State. Many boast that it is, but the boast must be modified into this—"education is free to all who go to the State schools; it is not free to those who go to the Catholic schools." Hence it is no wonder that Catholics feel that the old penal law has followed them out to Western Australia. Further, the Catholics have not only to support their own schools, but, as citizens paying taxes, they help to support another set of schools from which very few of their children—at least in the metropolitan districts—derive any advantages. I have always maintained that the State should subsidize the schools founded by religious bodies if, in secular education, they came up to the standard of merit laid down by the State for its own schools.

Not Proselytizers.

My Lord Bishop, we read now and again an appeal to the members of the "free" and other churches not to send their children to your schools. I never direct my people to send their children to your schools. I never direct my people to withdraw their children if they go. The parents are free citizens. It would be an impertinence on my part to interfere with their right to educate their children how and where they please. I would, however, speedily become openly impudent and interfere did I see any effort made or had any apprehensions of an effort being made to turn them away from or tamper with their faith. We are told that it is on account of that danger these cries of warning are raised, but when it is said that the atmosphere of these schools is too foetid, too unwholesome for any Protestant child, some evidence to convince the mind should be presented to show that the cry is,

needed, that this danger is real. Did I think my children attending this school were being tampered with in regard to their faith, I would leave no effort unmade to withdraw them. An ounce of fact is worth more than tons of outcries.

I have one family whose children attend this school who have, in fact, never been to any other but a convent school. It is a strange coincidence, if it be nothing more, that this family is the only family seen as a family in my church; yet we Church of England people are taught, and we profess to believe, that the family, not the individual, is the unit in the Christian Church. All the members of this family who have been confirmed are my most regular attenders at Holy Eucharist; two of its members are teachers in my Sunday school. The oldest daughter has just received the appointment of organist in my church. She is still in her teens, I believe. It speaks well for the musical education she received here that one so young is competent to fulfill the position of organist in a church like mine. I do not say this attention to religious duties as a family is caused by the attendance of the children at a Catholic school—that would be to assert an absurdity—but to prove that the atmosphere of this school has in no way lowered their ideals of or belief in the tenets of the Church to which they belong. There are other children of my church at this school; all are in my Sunday school. In respectful behavior there, reverence to their spiritual pastor, they are good examples to their fellow-scholars. Of all our university scholars of the Church of Ireland who filled the professorships of mathematics and ex-physics in the Catholic seminaries of Ireland—Blackrock, Clongowes, St. Jarlath's, the Sacred Heart, etc.—I never heard of one who found the atmosphere unwholesome. My only brother filled one of those posts; he is today the rector of Bessbrook.

Another Myth.

Another myth that has gained ground is that ignorance and superstition are characteristic of all Catholics, and that the Catholic priesthood desire to retain these traits in their people. Why, then, did you build these schools? A paucity of university degrees among the members of a Christian people is no sign of ignorance. If it were, then the majority of the colonial clergy of my church are ignorant men, and I deny that they are. Catholics will go to universities of a certain type only, and prefer to go without university degrees than go to

any other. The rising generation of Catholics are not being brought up in ignorance. The best school in this colony is a Catholic school—the Christian Brothers' College in Perth. The best school for girls I ever saw, and I have seen schools the wide world over, was the King's Inn St. Convent School in Dublin; for boys, I think Blackrock has no superior. Would to God my Church had one such for boys and one such for girls in Perth. My Lord Bishop, I envy you your schools.

THE CHURCH AND EDUCATION.

(Episcopal.)

The Churchman, April 23rd, 1904:
To the Editor of The Churchman:

I never pass one of the Roman Catholic Church's many institutions for the education of her children without doing inward obeisance to her wisdom and faithfulness in regard to this all-important duty; or without an ardent longing that our own beloved branch of the Church Catholic could have her eyes opened to the great work that she could and should do in the same field.

In the public schools we are confronted by the problem, "How much and what religion can be taught?" The sacred beliefs of the Christian clash with the heresy of the Jew and the unbelief of the atheist. Consequently, religious instruction, or even observances, have to be done away with or reduced to the minimum. With what results? We have hardly begun to appreciate them yet, though they are already clearly visible around us.

The Roman Catholic Church regards this state of things, and makes her protest; then, quietly and without loss of time, goes to work to do the only thing that is to be done, erects her own schools and provides her own educational equipments. With what results? Clearly are they, also, visible in her growth and vigor. She reaps abundantly that which she has wisely sown. Do we need to hear again the saying of the wise man of old: "Give me your son till he is ten years old, and you may have him for the rest of his life?"

Do we of the Protestant Episcopal Church think it a small matter that the youth of the Church or the Nation be trained up in schools in which the Christian faith is not taught as the all-important element of education? Or is this the time that religious instruction in schools can be safely done away with, when the demands of business and society are making heavier and heavier drafts upon the time of the parents of families, and the bur-

den of all instruction, moral and spiritual, as well as mental, is being cast more and more on the "teacher and master?"

I would have no one think that I find fault with the public schools, or with their restrictions in regard to religion. From the very nature of the case, I can see no other method for them to pursue; nor would I interfere with one of them. If we cannot have both spiritual and mental training, by all means let us take what good things we can have. Yet the thought of the children of the Nation trained up in schools where the Bible is not read, where Christian hymns are not sung, where they are confronted from earliest infancy with "I am of Christ, and I am of Moses, and I am of no belief at all—take your choice," sounds an alarm for the future "like a fire bell rung in the night."

Many Church schools we have that are doing good work, I have no doubt. Yet, certainly, there are not a tithe of what is needed; and many of those we have are but the sporadic efforts of the individual to fall with the individual. What we need is the recognition that for the use of every parish the well-equipped Church school, of the Church, by the Church, and for the Church, as well as for all outside that desire it, is only less necessary than the well-equipped church building itself. Our missionaries perceive this need and strive to meet it. In almost all the mission stations there is an effort made to establish the school. Not less necessary, I am sure, is it at home.

E. D. WARD.

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PROTESTANT WRITER'S TRIBUTE

From "Youth's Home Journal," March 26th, 1904:

Addressing the Newman Club, of Los Angeles, Cal., recently, Charles F. Lummis, the well-known editor and writer, who is not a Catholic, delivered a ringing address. Among other things he said: "The fact is that the Catholic Church and its schools are the pioneers in Indian education in America. It was not until 1807 that an English-speaking person came to New Mexico. In 1617 there were 11 Catholic churches in New Mexico, and all had their Catholic Indian schools. The reason why I am opposed to this campaign (against Catholic Indian schools) is because these are the only schools I know of that are doing the Indians lasting good. Not because of the religion, which is nothing to me, although it is the Indians's religion to a great extent. I do not believe that

one should be taken from his father's faith or his mother's faith for the whim of a school teacher. I am judging by the long results. I have not known a child from a Catholic school who had forgotten his parents or his language. I have not known any of the girls that have gone wrong in the Indian towns to have come from a Catholic school. Not one! But I have known a good many from Carlisle and other Government schools. Go with me to that exquisitely neat and motherly school of Sister Margaret, at Bernalillo; go with me to the Albuquerque or to the Santa Fe school, and then let a man of the world judge which of those he would choose as a place for his children. If there is any motherly heart in the world, when mothers and fathers are fled away, it is the Sister of Charity. There is something unselfish in that work of love. But I have learned something of experience. In boyhood I thought they were terrible; but I have seen them when the black 'vomito' raged in the tropics, and mothers and fathers fled away from their own children and people fell in the streets; and those daughters of God picking up the deserted dead and dying. And I have felt their tender mercy myself; and when a man comes to me and says that a child—or a dog—had better be taught by a politician who is rewarded by a place in a Government Indian school than by a Sister of Charity, he wants to bring his fire-escape with him, that's all. And it seems to me that any American, not to say any Catholic American, could not better employ part of his money than in aiding the support of the Indian schools conducted by these noble and unselfish women, now frowned upon and even actively antagonized by the partisan spirit of our politicians."

CRITICS OF THE PUBLIC SCHOOLS

From Catholic News, April 9th, 1904:

At a recent meeting of the Milonian Society, a teachers' club of Brooklyn, Principal D. Claire, of Public School No. 211, gave a summary of the most important criticisms of the public schools. Here is an extract from his paper:

"Fighting Bob Evans criticises New-England education, our model, in unfitting boys for manly labor. 'Each morning,' he says, 'at the Boston Navy Yard gate came a big line of well-dressed boys with shabbily clad parents, begging me to enlist them as apprentices to save them from the pool-rooms, and worse. There were fel-

lows ashamed of their honest parents who had pinched themselves that their offspring might dress like gentlemen. I almost had in my heart the hope that every high school would burn to the ground and every boy and girl would be compelled to work with their hands to make a living, as their parents did before them.'

"Rabbi Hirsch (there are other prominent writers who concur) declares that our present education fails to produce moral fibre. Crime is increasing. Forgers are good penmen. Actors of immoral plays are good readers. Writers of lewd books are masters of rhetoric. Illustrators of obscene literature have been taught how to draw. Embezzlers are skilled mathematicians. All of the arts we teach in school are capable of making vice and crime more effective. The moral balance is lacking. Without it, education is not only a failure; it is in too many cases an evil success."

"Judge Fenton, of Boston, says literacy is not enough: 'I do not ask the criminals any longer, "Can you read and write?" Every one can do that now. They have all been to school. The outside of the cup and the platter have been cleaned. The times demand a vital reform. Education is ready for a complete revolution.'

"Editor Edward Bok tells his readers every month that it is putting the truth mildly to state that, of all the American institutions, that which deals with the public education of our children is the most faulty, the most unintelligent and the most cruel."

The men who speak out thus are not Catholics, and their criticisms cannot be disposed of in the old-fashioned way of saying that Catholics never have a friendly word for the public schools. Protestant critics are now emphasizing the weak points of the system. It is noteworthy that they almost all agree with the Catholic critics.

MARCUS A. HANNA ON CATHOLIC CITY.

(From Yonkers, N. Y., Home Journal.)

Catholics may not be aware that the late Marcus Alonzo Hanna was really a staunch advocate in high places of the claims of the Catholic Church. P. J. O'Keefe tells of some rare compliments which Mr. Hanna paid to our faith. Some three years ago President McKinley was particularly anxious to learn the Catholic view of the administration's policy in the Philippines. Mr. Hanna introduced, at a special audience, his lifelong, loyal

friend, Rev. P. M. Flannagan, of Chicago, saying:

"Mr. President, I know this man well and can vouch for who and what he is and the great service he has rendered to his church and country, and I want you to bear well in mind his words. And I will go further, Mr. President, and say to you that the day is not far distant when we shall have a greater crisis in this country than that which we just passed through. The Catholic Church has at all times furnished some of the most loyal defenders of our flag, but look we to it to do more. The day is coming when treason will rear its head and socialism become rampant, and in that hour, Mr. President (and I am not afraid to say it here or elsewhere), the flag must rely on its staunch friends, and among them, in my opinion, our greatest protectors will be the Supreme Court of the United States and the Roman Church."

And again, speaking to a particular friend in most scathing terms of the socialistic agitator and anarchist, Mr. Hanna paid this tribute: "There is a crisis coming on, which will have to be met, and the sooner the better. There is no place, and there must be none, in this country, for anarchy and treason. In this connection I once said that in the day of trouble the United States must look to the Supreme Court and the Roman Catholic Church. I will go further now and say that (I believe the best friend and protector the people and the flag of our country will have in its hour of trial will be the Roman Catholic Church, always conservative and fair and loyal. That is the power I look to save the nation.)

Wherein, then, does the Catholic Church possess that wonderful power for good which our late lamented and great statesman attributed to her? Certainly in this one fact, that she teaches her children from infancy, both in her schools and in her churches, that all power and authority of state, justly exercised, is from God. Herein she has the ear of her children; herein she has the power for country which Mark Hanna attributed to her—and for this she is admired by many, envied by some, a blessing to all, and the hope of our nation!

Nevertheless, by insinuation, Mr. Ditchburn would offer insult to the millions of Catholics on whom Mr. Hanna said the nation must place so much dependence in "the hour of trial."

But you will say that Mr. Hanna was a shrewd politician, and was making a grand bid for patronage for his master, President Roosevelt, and, perchance, for himself. Be it so, kind sir.

But you will not say that Wm. H. Taft, former governor of the Philippine Islands, was "seeking for patronage or bidding for votes" when he delivered his memorable address before the Presbyterian Social Union of Philadelphia at its fifteenth annual dinner on February 29, 1904.

Mr. Taft had served his country in the Philippines and returned to receive the reward of his labors in the Orient, and thus he spoke on the occasion above referred to:

Wm. H. Taft, former Governor of the Philippine Islands, said:

"For the great mass of Filipinos our present hope of making them good and useful citizens is, first make them good Catholics.

"How can your Presbyterian and other Protestant missions help," he asked, "in the work of regeneration? By founding SCHOOLS, hospitals, asylums, by sending your ministers and your teachers, who, by their upright and simple lives will give object lessons of the Christian character. Little, I firmly believe, is to be gained for many, many years in attempts to proselytize. Not competition, but Christian emulation, is the method to be employed."

But, Mr. Taft, what about the ship-loads of public school teachers whom the U. S. Government has sent to those islands to enlighten (sic) the poor natives?

Mr. Taft Tells Us) on the Same Feb. 29:

"The friars made parishes, taught the catechism, taught useful things. Thus it is that we found ready to our hand more than 6,000,000 of Malays who are Christians and who are receptive to our civilization.

"No one who knows of conditions as they have been will charge me with partiality to the friars. Still, I will testify to the work and the usefulness of these men of God. The Dominicans established the University of St. Thomas in 1610, long before the establishment of Harvard, Yale or any other American university."

"This sentence, taken from the body of the address delivered by Wm. H. Taft, Secretary of War, before the Presbyterian Social Union of Philadelphia, at its fifteenth annual dinner, expresses the most important part of his talk." For a certainty we may say: "Truth, crushed to earth, will rise again.")

Mr. Taft might have said further:

The Friars brought with them not only the school books, but they brought also the crucifix. They not only taught the geography of the

world, but they taught also the way to God's kingdom. They taught who was the King of Spain, and they also taught Who was the Creator and King of Heaven and earth. They taught that punishment would be inflicted for the violation of the laws of the land, and that eternal would be the punishment for grievous violations of God's eternal laws.

If they taught the savage how to cultivate the land they also taught him how to soften his heart by the love of God and of his neighbor. If they taught the savage the blessings of civilization they also taught him "the one thing necessary," the way to salvation. If they taught him to forgive and to forget from his heart, they also held up to him the Saviour, dying on the cross for the salvation of all and forgiving all.

If they taught the savage that civilization was founded on morality, they also taught him that morality was founded on religion, and that if to have a plurality of wives and to murder and steal were opposed to morality and civilization it was also contrary to religion and salvation.

Did they teach all this to the adult savage? Yes, as far as possible, but the great progress was made by moulding the heart of the young in the school and in the church. Hence, Mr. Taft, with all those who have spoken before him, says that the first work toward civilization must be done in the schools. He joins with all who have spoken before him in saying that "without Christian doctrine one may as well look for Christian Morality as for a superstructure unsustained by a foundation."

In a word, the civilization for which Mr. Taft lauds the Friars in the Philippines was not the civilization that springs from a morality of the telegraph and telephone; of the Pullman parlor car and the ocean greyhound; of the smokeless powder and the horseless carriage; of the wireless telegraphy and "Godless education," but it was the morality of the decalogue and "Jesus Christ and Him crucified"—and that was the teaching that made "6,000,000 Malays receptive of our civilization"—and that is the education at which Mr. Ditchburn hurls his "slings and arrows" and poisoned darts, and for so doing he has the "unanimous approval of the Educational Association of Schuylkill County."—"Tis a nipping and an eager air, my lord."

But, as an antidote for Mr. Ditchburn's poison we take the liberty to here present a few bouquets cast at us from "the other side of the house," as follows:

GREATEST DISASTER THAT COULD OVERTAKE COUNTRY

Would be the Putting Out of the Fires That Burn on Catholic Altars, Says Rev. Dr. Fishburn, Presbyterian.

The Inquirer, Philada., Mar. 28.
True religion is not passing, as some suppose, was the declaration of Rev. W. H. Fishburn last night during his discourse on "The Altar Fires" at the First Presbyterian Church, Camden.

"In these investigating days," said he, "men are looking narrowly at religion. But in spite of the critical spirit, religion is not passing away. The men of today are more deeply, more intensely religious than they were at any former period.

"The day of the religious fraud, the religious humbug, is happily passing away. Its doom is sounded in all the books of the day, in all the public prints of the day, by all the lips of today. Venerable shams are passing, but true religion is not passing.

"The putting out of the fires that burn at this moment on Roman Catholic altars would be the greatest disaster that could overtake our country," said Dr. Fishburn. "Were any single Protestant body to be abolished there is some other body that might take its place; but there is no other body that could take the place of the oldest of the Christian churches."

LESSONS TAUGHT BY CATHOLICS

What Rev. Madison C. Peters Thinks Protestants Should Learn.

On the subject, "What Protestants Should Learn from Catholics," Rev. Madison C. Peters preached a forcible sermon last evening in the Broad street Baptist Church. He said, in part:

"Catholics teach us the lesson of regular and constant attendance upon public worship. Protestants go when the weather is just to their liking. It is high time that an umbrella was invented that would protect Protestants from the rain on Sunday. The Catholic puts his church first. Seek to employ a Catholic, his first inquiry is whether there is a church near. Catholics go to church to worship. Protestants to hear an eloquent preacher. The devotional element in too many of our churches is lost sight of. Catholics seldom ever in their prosperity turn against their church. Would to God our rich Protestants were as faithful.

"The rich Catholic hesitates not to kneel by the side of the poorest. Protestants have too keen a sense of smell. When the doors of our Protestant churches are not only open but the world outside feels that the rich and poor can meet together without invidious comparisons, the great masses now outside of the church will pour in like the tides of the sea. If there is one place this side of heaven where men ought to meet on a common level it ought to be in the house of God in common brotherhood prostrated in prayer before a common Father.

"Protestants should learn from Catholics how to give. Catholics are churches. Behold the earnings they lay upon the altar of the church.

"Every Catholic is identified with some parish. There are thousands of Protestants in this city whose church membership is in their trunks, or in the place where they used to live. They remind me of those matches that strike only on their box—when you have the match you haven't the box, and when you have the box you haven't the match.

"In caring for their children Catholics teach us a lesson. The Protestant laity need to be awakened to a deep sense of the magnitude of their duty toward the children. Here is the source of strength in the Catholic Church. The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. Protestantism has swung to the other extreme and not put enough stress upon good works. Good works won't save, but faith without works is dead. The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame."

"Though poor in thanks we be, yet, we thank thee."

THE ATTITUDE OF CATHOLICS ON THE QUESTION OF EDUCATION PRAISED BY NON-CATHOLICS.

Only a few days ago a writer signing himself "Protestant" thus wrote in one of the New York daily papers: "The movement of the Roman Catholics to secure a system of education which shall not ignore religion is a movement in the right direction. And their self-sacrificing efforts in maintaining their parochial schools for this purpose ought to cause Protestants to blush, when it is compared with their own indifference in the matter." We

are not accustomed to be patted on the back by our Protestant fellow-countrymen.

There is only one blot on the otherwise bright page of the Church battle for religion in the classroom. It is the bad example given by some Catholics in sending their children to Protestant or infidel colleges. This is a scandal to the Catholic body at large, as well as to the children thus deprived of the religious teaching to which they have a right. Now, Christ has said some terrible things about the one who gives scandal. "Better that that man had never been born." It is useless to urge in defence of such un-Catholic parents that the college is unsectarian. I hate the word. Unsectarianism is a sect, and one of the most dangerous. It is the sect of those who hold that God has no place in the classroom, and it is far more important to enable the young men or women to rise in social station than to have them learn the truths of Christianity.

This is paganism. "For after all these things do the heathen seek." In the question of education there can be no unsectarianism. To listen to professors for four or five hours a day, lecturing on philosophy, history, etc., and to hear nothing of a real personal God and His rights over men and man's duties toward Him, is a sectarian object lesson that will sink deeper into the hearts of the young than any other lesson learned within those unsectarian college walls.

Bourke B. Cochran, N. Y., in his Washington's Birthday address at Philadelphia said: "If intellectual culture alone were sufficient, then Greece in her glory would still be with us, because in the achievements of architecture, literature, sculpture and very likely in music and painting, subjects that indicate the greatest development of the human mind, Greece surpassed everything the moderns have attempted. Yet Greece is a memory."

CHINESE MINISTER SPEAKS.

Wu Ting Fang, Chinese Minister to the United States, said at Philadelphia April 2, 1902:

"I have visited many of your colleges and schools. My candid judgment compels me to say that there is something here that is lacking.

"Unless that I am grievously mistaken, your system of education is directed merely to mental training. In America you have in your educational system everything but moral training."

Ha, ha! And this from the heathen Chinese, Mr. Ditchburn!!!

The Little Jap Speaks.

"You teach too much arithmetic," said a Japanese visitor to an American school. "In Japan we teach our children manners; then we teach them morals; after that we teach them arithmetic, for arithmetic without manners and morals makes men and women sordid."

Holy Scripture teaches: "It is a proverb: A young man according to his way; even when he is old he will not depart from it."

Pagan philosophy no less than the Bible emphasizes this truth. Seneca says: "It is necessary to guide tender minds, but very difficult to root up vices which have grown up with us."

Quintilian wrote: "The young must be trained and educated, for once evil has taken root one can easier break than bend."

Webster.

Daniel Webster in his famous speech in the Girard case: "It is a mockery and an insult to common sense to maintain that a school for the instruction of youth, from which Christian instruction by Christian teachers is sedulously and religiously shut out, is not deistic and infidel in its purpose and in its tendency."

(President Roosevelt)

Said in an address before the Long Island Bible Society: "There is in the English language no word more abused than that of education. The popular idea is that the educated man is one who has mastered the learning of the schools and the colleges. / * * *

* It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule."

Lord Disraeli said: "A system of national education without religion will produce a national calamity more disastrous to the state than to the church."

The great Mr. Gladstone said: "Every system of education which leaves out religious instruction is a dangerous system."

Washington.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

MOST REV. PATRICK JOHN RYAN, D. D. LL. D., ON THE SCHOOL QUESTION.

Most ungracious would be the act on our part were we to cross land and sea in search of "old things and new" with which to defend the cause of

"God and Country," and at the same time pass over the honored names of those whose lives have been spent in exhorting and encouraging, in upbuilding and defending, in public and in private, the glorious cause of Christian education. I refer to our Most Rev. Archbishop, Patrick John Ryan, D. D. L.L. D., and his Rt. Rev. Auxiliary Bishop Edmund F. Prendergast, D. D. V. G., and in all their zeal "in season and out of season," be it said to their glory, "giving offence to no man." Nor may we pass over in silence the labor and zeal of our clergy and the devotion and sacrifice of our people, in erecting and supporting our schools, wherein "the greatest boon e'er given to man," "the faith of our fathers," may be propagated in the hearts of our children.

Letter of Archbishop Ryan.

Our Holy Father has, in his letter to the Bishops of the United States on the school question, renewed his confirmation of the Decrees of the Council of Baltimore. All Catholic parents should send their children to Catholic schools, either parochial or collegiate, unless for good reasons permitted by ecclesiastical authority to do otherwise. The people of this diocese have made great sacrifices to build and equip and support their schools. We are proud of their zeal for the Christian education of their little ones. The Chicago Educational Exhibit, from this and from other dioceses of the country, has clearly shown the equality, if not superiority, of our parochial schools and colleges to rival institutions.

We thank God for the Brothers and Sisters of the various religious orders devoted to Christian education, who have proved that charity can effect more than gold. Let us cheer them and second them in their noble work of preserving the rising generation from the twin evils of ignorance and vice; let the people show their appreciation of them, and their enlightened love of their own children, by sending those children to Catholic schools. Your devoted servant in Christ.

P. J. RYAN,

Archbishop of Philadelphia.

Now we would respectfully ask Mr. Ditchburn if he will publicly call the learned and religious gentlemen, whose names are attached to the foregoing statements, "Defamers of the public school and croaks and birds of ill-omen." "Tell it not in Gath," Mr. Ditchburn. Or will he say that their "Enmity" comes from an opposition of interference "with what they think to be to their interest or welfare"? "Alas! Poor Yorick!"

Mr. Ditchburn has, knowingly or unknowingly, agreed with the foregoing authorities when he tells us that according to the law of the Great Jehovah, "Education of the child should begin with the first breath it draws." But let him remember that Mr. Webster's International Dictionary tells us that "EDUCATION," (a drawing forth) implies not so much the communication of knowledge as the discipline of the intellect and the regulation of the heart." And instruction, says Mr. Webster, "is that part of education which furnishes the mind with knowledge."

Hence, all the foregoing authorities, men who represent the leading thought of our day, acknowledge that the youth of the land are being instructed in our public schools, but are not being fully educated, because they are not being taught those principles which "draw forth" the heart and lead it up to God. And again when the Saviour would ask for the most sacred gift within the power of man to bestow, He did not ask for intellect or wealth, but He said: "Son, give me thy heart."

In fine, when the Church-men and States-men speak as above quoted, they are not to be considered "enemies of the public schools," nor are they "Croaks or birds of ill-omen," but they say, "not only instruct the intellect in the sciences, but educate the youth of our land and then they will have in their heart a knowledge of the science of God, to whom all their moral actions should ultimately tend, and this drawing forth of the heart can come only through religious instruction."

"It is time for us all," says the "Lutheran World" of December 10, 1903, "in the midst of an irresolute generation, to be persuaded, and to act upon the persuasion, that religion is not artistic delight in a divine idea, but a personal loyalty to a Divine Saviour, a condition in which we take from Him our law and our life and yield to Him the allegiance of our heart and our service."

To the writer it would appear that all the foregoing statements may be summed up into the answer which the Saviour gave to the Scribes and Pharisees and Herodians when they asked Him, "Was it lawful to pay tribute to Caesar or no?" and He said: "Render to Caesar the things that are Caesar's, and to God the things that are God's."

We are constantly reminded by the Philadelphia "North American" that Governor Pennypacker considered "Matthew Stanley Quay a greater

statesman than Webster or Clay." But we pause for someone to rise to inform us that the Professor from Tamaqua is a greater authority on religion and morality than Washington,

Webster, Gladstone and Roosevelt and all the divines and learned citizens who have spoken on the subject as above quoted. Don't all speak at once, please!

4—Mr. Ditchburn's Prison Statistics Palpably Refuted

"I was in prison and you did not visit me."

In this paper, Mr. Editor, we propose, first, to disprove, on the best possible authority, the assertion of Mr. Ditchburn, in regard to prison statistics, and in our next paper to give a rapid review of parts of his article not yet referred to. But, let me first disclaim, with all the force that words can convey, any intention to prove by the following statistics that the public school is a breeder of criminals or a hotbed of vice.

Crime was from the beginning, and will be until the end, and the Saviour has said unto us, "Needs be that scandals come." Cain slew Abel in the beginning and Judas was a traitor and a suicide.

But, Mr. Editor, a prominent, public and educated man may reasonably be held to an account, or asked to explain his public and published utterances.

Now, Mr. Ditchburn has said, in his published article of January 11, as found in "The Chronicle" and "Republican" of that date: "Make an examination of those who have sunk or are sinking into prison cells and you will find that 99 per cent. of them were never, or but little, under such influence as that of the public schools." In accordance, then, with the invitation of Mr. Ditchburn, and as an act of Christian charity, we have visited "the spirits that are in prison" and present to Mr. Ditchburn and your readers the result of our investigation.

Prison Statistics for Mr. Ditchburn.

In the course of over eleven months of 1903 there were admitted to the Schuylkill County Prison at Pottsville, Pa., 130 convicts, of whom, according to the prison records, 84 attended public schools, 4 attended private schools, and 42 attended no school or both public and private school.

Now, as those who have attended no school, or both public or private schools, would not change the net result when equally divided between public and private schools, we leave them out and we find the following result:

Percentage of convicts in Schuylkill County Prison, in 1903, who had attended public schools, .64 8-13.

Percentage of convicts in Schuylkill County Prison in 1903, who attended private schools, .03 1-13.

Percentage of convicts in Schuylkill County Prison in 1903, who had attended both private and public or no school, 32 4-13.

Philadelphia County Prison.

And, again, Mr. Editor, the statistics from Philadelphia County Prison, show as follows:

For six years preceding 1903, there were received at the Philadelphia County Prison 2,895 convicts, of whom 2,170 registered as having attended public schools, and 133 as having attended private schools, and 388 as having attended no school, 204 as having attended both schools.

The percentage, then, for convicts in Philadelphia County Prison for six years preceding 1903 would be as follows:

From public schools, about .74 1-2.
From private schools, about .04 1-2.
From no schools, about .13 1-2.
From both schools, about .07 1-2.

Huntingdon Reformatory.

The records of the Huntingdon Reformatory for the Eastern District of Pennsylvania show that during 1903 there were committed to that institution 361, of whom 312 attended public schools; 24 attended private schools, and 25 attended no school or both schools.

The percentage of those who attended public schools was .86 1-2.

The percentage of those who attended private schools was .06 3-5.

The percentage of those who attended both schools was .06 9-10.

House of Refuge at Glen Mills, Delaware County, Pa., for Boys Under 16 Years.

Committed during 1903, 359, of whom:

297 attended public schools, or .82 4-5 per cent.

43 attended private schools, or .12 per cent.

19 attended no schools, or .05 1-5 per cent.

Eastern Penitentiary at Philadelphia.

488 admitted in the year 1902.
 371 attended public schools, or .76 1-5 per cent.
 14 attended private schools, or .02 4-5 per cent.
 33 attended both schools; or .06 7-10 per cent.
 70 attended no schools, or .14 3-10 per cent.
 Total, 488, or 100 per cent.

"Of the 488 received, 69 had acquired trades by apprenticeship, 24 had acquired trades other than by apprenticeship, and 395 had no trades, and 288 were idle when arrested."

Again, Mr. Editor, I beg to assure you that for me to enter into the foregoing figures is no pleasing task, nor, as has been said, is it for the purpose of proving or disproving anything for any school, public or private. But it is, positively and most emphatically, to prove that when the Professor from Tamaqua made and published the statements above quoted, and invited examination thereof, he used extravagant language, and made an unwarranted statement that will not bear investigation or careful analysis.

To establish this I am obliged to give the figures as found in the records of the institutions above named, and not a mere denial, as he made a mere assertion. Not "words, words!" Mr. Editor, but facts, facts, Mr. Ditchburn!

When we consider how widely separated are the institutions from which the above statistics were received, we may at least hope that Mr. Ditchburn will not presume to say that the State officials who are at the head of those institutions are, or could be, "under the influence of that half of the Christian Church" to whose members Mr. Ditchburn refers as "defamers of the public schools."

Only quite recently the New York Sun proved a similar result with prison statistics received from other parts of the country.

But, I imagine, that I hear some person in the "audience" to say, "You are taking this man too seriously." In answer let me say, that I am not disproving the above statement from Mr. Ditchburn, as a man, but as the superintendent of public schools in Tamaqua. We all, and frequently, hear men make loud and extravagant assertions, but we do not take their words seriously. We consider who is the man, what have been his opportunities, what is his education, what is his standing or position in society, what is his responsibility to society? All these conditions having been considered, we take him seriously or

otherwise. For example, during a heated political campaign we hear or read political harangues from representatives of both or all parties concerned, and often our conclusion is that the speaker "has been talking to the galleries," or "making a bid for votes." And, now, Mr. Editor, when we apply those principles to Mr. Ditchburn, will you, or the reader, say I have taken him too seriously? Whom have I taken too seriously? Not one of those poor creatures, who Mr. Ditchburn says is not a "moral" man because "he must work from early morn until far into the night for the meanest necessities of life." Not a mere politician making a "stump speech" to the galleries, to catch "votes" for his party.

But the above quotation was the extravagant language, the unwarranted assertion of the Superintendent of public schools in Tamaqua, and he invited examination thereof!

It is neither a disgrace to our country nor a reflection on her institutions, nor is it discouraging to society, that among our citizens there should be found violators of the law and those who languish in a prison-cell.

Wrong and wrong-doers have been from the beginning, and will be unto the end. We had rather say that men are convicts, not because of our public institutions but in spite of them!

Mr. Editor, if a bishop of any of our great religious denominations were to say in print that 99 per cent. of those in prison were not members of his particular sect, we would be surprised and would not believe him. But a bishop of any of our religious denominations would be far more justified in making such an assertion than was Professor Ditchburn. Because only a part of the people belong to any particular denomination, whereas nearly all the people have been educated in our public schools, and, consequently, Mr. Ditchburn would have been as fully justified in saying that 99 per cent. of the criminals of our country are not American citizens, as he was in saying that "99 per cent. of those who have sunk and are sinking into prison cells were never, or but little, under such influences as that of the public schools." All this, not to reflect on our public schools, but, Mr. Editor, the reflection, and a great one, is on Professor Ditchburn, unless he can give some better proof than his mere assertion. He owes it to the taxpayers and to his own reputation as a public official to do so.

It has been said, and truly, "That undue flattery partakes the nature of detraction." If this be so, and we

doubt it not, then we are justified in saying that Mr. Ditchburn has so overstepped the bounds of reasonableness in his extravagant laudation of our public schools that he has rendered questionable his evidence, and, if it were possible, by his undue flattery, he has detracted from the honor due by him to his "alma mater," the public schools.

An Appeal to the "Bench and Bar."

To you the gentlemen of the "Bench and Bar," versed in the legal code and dispensers of justice, let me say: If a witness were to give testimony in our courts in any case, civil or criminal, and you were convinced that his testimony would not bear cross-examination in regard to history or statistics on account of his unwarranted assertions, would you not consider his evidence tainted, and would the Court instruct the jury to render a verdict of guilty on such evidence? Certainly not! And you, the intelligent public, who are the jury in the case, would you render a verdict of guilty on such evidence? "Tell it not in Gath." And, again, the evidence of such a witness having been shaken, or rendered questionable, in one particular, would you not all, judge and jury and attorney, look with grave suspicion on all the evidence he would give in the case being tried? Your silence gives consent!

One Step Further.

Now, gentlemen of the "Bench and Bar," you, Mr. Editor, and the jury, the reading public, hear my appeal: The superintendent of public schools at Tamaqua, R. F. Ditchburn, sallied forth from his retreat and accustomed retirement and appeared before "The Educational Association" of Schuylkill County on January 11, 1904, and before that educated body of our honored fellow-citizens he expounded a code of morals which, it is said, he had been preparing for three months previous to the aforesaid January 11, 1904. I confess to all my hearers that, after reading his address several times, I am at a loss to determine just what he desired to prove. To my mind it is a case of "confusion worse confounded."

But the following facts are clear to all and "he that runs may read them:" To one class of his fellow-citizens he says, by implication, 99 per cent. of you are in prison. To another class he says, if you are not in prison it is only because we have not prisons enough to hold you all. To a third class he says, "You are croaks and birds of ill-omen, and defamers of our public schools." To a fourth class he says: You are not moral men because

"you trudge from early morn till far into the night for the meanest necessities of life." To a fifth class he says, "You are poor, but honest," and that is very significant.

Mr. Editor, is this analysis too searching? Are not those his own words found in his article? Then you ask who are left? I suppose a sixth class, who will say to themselves: "We are holier than thou." And, Mr. Editor, when that is said, or implied, let every honest Christian man put the one hand on his heart and gasp for breath, and the other hand on his pocketbook, lest it quietly disappear! And, again, when such is come to pass, let all Christian lovers of their country not only say, "Angels and ministers of grace defend us," but say "Our Father, Who Art in Heaven," defend our country and her institutions, not from her enemies, but from her so-called friends!

Now to the point: He invited us to "make an examination of those who have sunk or are sinking into prison cells," and he assures us that we would find that 99 per cent. of them were never under the influence of public school "morality."

We have done as he requested and proved by State authority that Prof. Ditchburn was mistaken. Whether his error was a formal or a material one we say not. But his testimony in this particular and very important point is become tainted and until he disproves the foregoing figures by an authority superior to the records of the institutions from which the records were received, his testimony loses force in the matter under consideration.

The Motives Which Prompted Such Language.

In the prosecution of every criminal charge the motives which prompted the act play a most important part. It is duly in order for us to ask what motives could have prompted Mr. Ditchburn to make such criminal charges against so many of his fellow-citizens? We say criminal charges, but he did even more. He made convicts of them without even giving them a trial. It is true "that ignorance of the law excuses none." But Mr. Ditchburn could not plead ignorance. He is an aged, an estimable and educated man. We would not permit ourselves to even think that bigotry or race prejudice caused him to belch forth such an assault on his unoffending neighbors; yes, on men of his own town, who, by their taxes, earned in their sweat and blood, make of Mr. Ditchburn "a moral man." Yet Mr. Ditchburn outraged their feelings when he said, "you trudge for a liv-

ing;" at best you are "poor, but honest, and that is very significant."

Was he prompted to this defense of public schools by the progress of religious schools in our county? There was no occasion for alarm on that score. There are today in the public schools of Schuylkill county 38,836 children, and in the parochial schools of our county only 1,689. Hence there was no good cause why he should join "the coppersmiths of Ephesus in opposition to Paul and in defence of the temple of Diana."

To be more exact, the population of Schuylkill county is estimated at 173,000. The Catholic population is estimated at 65,000, and out of that 65,000 we have only 1,689 children in private or parish schools. This would prove to Mr. Ditchburn that there are not in our county so many "defamers of public schools, croaks and birds of ill-omen" as he would in his nightmare imagine. Again, if we add to the Catholic population of our county the Lutherans and Episcopalians, whose religious tenets approve of such schools, and who support them wherever possible, we shall have about 75,000 citizens in our county whose feelings have been outraged by the undignified, inaccurate and impolitic lecture of Professor Ditchburn. And this lecture received the "unanimous approval of the Educational Association of Schuylkill County."

But this much we do believe, that whatever may have been the real motive for such utterances, scarcely could the Professor have devised a more eloquent appeal to all lovers of religion and morality, to examine into the necessity of Christian education for their children, than by the publication of his lecture of January 11, 1904. That lecture is sufficient to cause all who have any regard for God and His law to say with Mr. Schaffer, Superintendent of Public Instruction in Pennsylvania: "We will not permit anyone who is either irreligious or indifferent to religion to teach our children in the public schools." And, moreover, if the sentiments of Mr. Ditchburn are to prevail, then it becomes our Christian duty to establish our own schools for the preservation of religion and morality in the hearts of our children, in our homes and in our country.

And still further, Mr. Editor, and kind reader, you will agree with me that "an aged and estimable and educated man" must know that 1,689 will not bear a proportion of over 99 per cent. to 38,836; or, as the Professor puts it, "99 per cent. of our criminals were never in a public school."

But what were his motives? We hesitate to further prosecute this feat-

ure of our investigation lest we become guilty of inciting our feeling to a riot of words not pleasing "to ears of flesh and blood."

But what shall we say of the members of the "Educational Association" who gave their unanimous approval to his words? We here conclude this part by saying: "Oh! shame on thee, saith Sidon to the Sea."

Rev. Geo. W. Pepper, of Becksville, Ohio, said recently, in a sermon on "The life and character of Washington": "As a Methodist and a Protestant of the Protestants I cannot permit the opportunity to pass without uttering an indignant protest against all attempts to violate the constitution by wanton and infernal attempts to impugn the loyalty of our Roman Catholic fellow citizens. Only a few years ago the Methodists were defamed in like manner."

We would not even insinuate that the words of Rev. Pepper are applicable to our fellow citizens of the Educational Association of Schuylkill County, because we admire them in their private lives, we greet them in public, we would defend them under every reasonable circumstance, and we give into their charge, to be moulded and developed, the most precious gems that God has given to man, 38,836 of our innocent little children. But, may we not expect those gentlemen of the classroom to mould the minds and hearts of the young on lines different from those laid down by Mr. Ditchburn? And may not the parents of those children expect from the same gentlemen, at least, not to applaud one who calls 75,000 of our citizens "croaks and birds of ill-omen," and says to thousands of them by implication, if you are not in prison you would be there if we had prisons enough to hold you. "Tell it not in Gath," which, being interpreted, might mean, "Do me no harm, good man."

Verdict.

But if Mr. Ditchburn's testimony in regard to prison statistics is proved to be tainted and questionable, shall we or can we accept his code of morals as correct and unquestionable? Can we as Christians accept without further consideration from a questionable witness a doctrine of morality from which the foundation of morality, God and His law, are excluded? Certainly not.

Conclusion.

If Mr. Ditchburn had made his quoted remarks in the glow of an after-dinner speech, or in "a few extempore remarks" to a few friends "to the manner born," who would applaud and forget, certainly no one would

take him seriously. But when he has time to write and correct, revise and examine, consult his authorities and weigh every word, and he the Superintendent of public schools at Tamaqua, we must take him seriously, and we do.

A Serious Matter.

It certainly is, and all honest men will acknowledge it is a serious matter for a public man, a leader of youth, an expounder of morality, to commit himself to such extravagant language and to place himself in a compromising position.

Every pupil in a school, public or private, looks up to his teacher as a superior who says nothing that he cannot prove. And if the teacher or principal is guilty of extravagant language the pupil will resort to the same and lose respect for the superior.

In my heart I have too much respect for our public schools to think

they are in need of the extravagant words Professor Ditchburn has written for them.

And, again, Mr. Editor, I have too much respect for the Christian, church-going, God-fearing people of Tamaqua and Schuylkill County to even imagine that they will nail their Christian convictions to the mast with Mr. Ditchburn's doctrine of morality, which is without the Saviour and God's law.

The writer of these papers has no pretension, nor would he presume to say, that they are perfect. The searching eye of the critic may drive a "coach and four" through the lines, if he so chooses. But I do assert positively that I have given the best possible authority for every important assertion, and were it not for the time it required to obtain such authority, Mr. Ditchburn might have been answered readily and in a few days after the publication of his article.

5—A General Review

"My country, 'tis of thee, sweet land of Liberty, of thee I sing."

Mr. Editor, I hope you will not imagine that I so far ignore Mr. Ditchburn's views on morality as to say that there is no such morality as he speaks of. There is, indeed, such morality; but it is in the wider and broader sense and meaning of the term.

Hence, all those whom I have quoted, from Washington to Roosevelt, in speaking of Christian morality, invariably say, either directly or indirectly, "religion and morality."

Those were sacred words of Washington: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Therefore, when Mr. Ditchburn says, "life and all that goes to make life," and "thou shalt not kill," are at the bottom of morality, he takes the term in its broadest sense and meaning, as did the Pagans, but not in the sense in which it is accepted by Christians who are guided by the Decalogue and the Sermon on the Mount.

But why not inform his anxious readers on what authority he gives this command? Or, if He who gave this command, "Thou shalt not kill," gave any other command, why not tell his readers why man is obliged to obey these Commandments? By so doing he would lead his hearers from

a natural to a supernatural morality; from an ethical culture to a revealed religion up to God.

Herbert Spencer says in his "Facts and Comments": "The Agnostic who thinks he can provide forthwith adequate guidance by setting forth a natural code of right conduct duly illustrated is under an illusion."

"Thou shalt not kill," then, is only a natural law, because it is stamped in the heart of every man, no matter how illiterate.

Those fundamental principles of society were given to man with and to make his human nature. But the Giver of that natural law did not leave man, the noblest of His creatures, to work out his ultimate end by the natural law only. He gave him also a revealed law, and from the beginning He sent those who were to expound that divine law, and did not leave man to grope in the dark, and be moral only according to his "environments, age or sex."

St. Paul tells us that, "he who has sinned without the law will be judged without the law, but he who has sinned with the law will be judged by the law." What did he mean? He meant that those who had sinned before the promulgation of the revealed law would be judged by the law of nature stamped in their conscience, and those who had offended under the revealed law would be judged by the revealed law.

Moreover, Mr. Editor, all thoughtful Christian men will readily understand how deficient must be a moral code which has for its foundation only that part of the natural law which says, "Thou shalt not kill," and makes no reference to the life and teachings of the Saviour and Redeemer, who came to give us the new and more perfect law, the law of love, which combines the law of Mount Sinai with the Sermon on the Mount, and becomes at once the only guide to true morality for Christian men.

St. Paul tells us that in the Old Dispensation God spoke to the Fathers by the Prophets, but in the New Dispensation He spoke to us by His Beloved Son, instructing us to renounce all ungodliness and to "live soberly, justly and piously." Mr. Ditchburn says: "Neither shalt thou diminish the pleasure of living." This is truly a broad assertion flowing from his broad "morality." The Pagans of Ancient Greece and Rome never said more. They said, "we live to eat;" but Christian morality says, "we eat to live."

The happiness and pleasure of life are all very good when in accordance with right reason. But the Saviour has told us, "He that lives according to the flesh shall die;" and in a broad sense, what is that but the pleasures of life to excess? And Mr. Ditchburn uses neither restriction nor qualification.

"Life and the love of life," says the Professor, "and the pursuit of happiness are the foundation of the Decalogue and every true system of morals."

The pursuit of happiness is only a natural morality, but the Decalogue is the foundation of true morality, because it leads man to a life supernatural. Hence the Saviour said: "He that saves his life shall lose it, and he that loses his life shall save it."

Is "Poverty a Standing Menace To All Goodness?"

The Professor tells us that "morality is never high where people have to struggle from early morn till far into the night for the meanest necessities of life." We acknowledge that such people may be embarrassed and must deny themselves many comforts, but we deny that it follows that they are not good moral men as a rule in the sense of Christian morality. Let us take the working man of Tamaqua! They are either employed in the mines or on the railroad. The miner leaves his home early, and certainly "trudges" all day in the bowels of the earth, and not for a very handsome salary. The man employed on the

railroad turns his face to the north or to the south, and is absent, "trudging" in snow and storm for two and three days at a time. His fare, like the miner's, when at work, is the commonest and the coldest, if not just "the meanest." Their manner may be uncouth and their language not refined, but to say they are not moral men would be to offer an insult to the bone and sinew of our nation. As a rule, they pay their honest debts; they endeavor to acquire a respectable home for their family; they educate their children; they go to church when time permits; they are the fathers of the large families of our nation; they pay more taxes, in proportion to their possessions, than the man of wealth who enjoys all the "moral comforts" of which Mr. Ditchburn speaks, and in time of war they fight the country's battle and gain her glorious victories. Poets have sung their praises and kings have called them "the salt of the earth," "nature's noblemen," and we all call them "the horny-handed sons of toil."

But it has remained for Professor Ditchburn to say that "morality is never high where people struggle from early morn till far into the night for the meanest necessities of life."

Truly would such Christian morality, without religion, be much like unto "The play of Hamlet with Hamlet left out."

Practical Examples.

Washington and his band of patriots left their bloodstained footprints in the snow at Valley Forge when they "trudged" for their country's freedom. They lived on "hardtack," "slept on their guns," and had a price put on their heads as traitors. But, were they moral men? Lincoln was a rail-splitter, common enough, indeed. Garfield, our martyred President, drove mules on the towpath. More slavish work he could not find. Our "reigning" President Roosevelt was a rough rider. But, according to Mr. Ditchburn's morality, all these heroes, martyrs and statesmen were not moral men.

Mr. Goldsmith Said:

"Ill fares the land, to hastening ill a prey,
Where wealth accumulates and (poor, but honest) men decay."

The Holy Bible Says:

"He that will not work, neither let him eat," and, "Thou shalt earn thy bread in the sweat of thy brow."

Mr. Ditchburn Says:

"Morality is never high where men trudge from early morn till far into

the night for the meanest necessities of life," and, again, he says: "There is a deep significance in the words 'poor, but honest.'" But, fortunately, we are not obliged to believe him and his authority is limited to teaching school, and his tenure of office is very uncertain.

The Birth, Life and Death of the Saviour.

Every Christian knows that the "Saviour of Mankind" was born in a stable, and that his parents were "poor, but honest." We know that He lived in the miserable little town of Nazareth. In His public life "He had not whereon to lay His head." He declared that the birds and the foxes were better provided for than was the Son of Man. He was crucified by His enemies. When dead He was an object of charity and interred in a charity grave or tomb.

Now, will Mr. Ditchburn say that "morality was not high" in the family of the Saviour, who said of Himself, "I am the way and the truth and the life."

Nevertheless, He was born in a stable, and His parents were "poor, but honest," and, says Mr. Ditchburn, "that is very significant." It was truly most significant on the part of Our Blessed Redeemer, because He wished to teach by example that true and perfect morality which leads to the Kingdom of His Father. His coming and life was to teach man that there is a higher morality than ethical culture, in which the pagans gloried, and such as we have today where morality is without the teaching of Christ.

Yes, He came to teach us that "the life is more than the meat, and the body is more than the raiment," and that, "after all these things do the heathens seek." He came to tell us "to seek first the Kingdom of God and His Glory," as Mr. Ditchburn tells us; but He did more. He taught us by His life of poverty and suffering how to obtain that Kingdom, and that it would profit us nothing to gain all else and lose that Kingdom.

"Poverty is a Standing Menace to All Goodness."

The life of the Redeemer refutes and condemns that assertion. So do the lives of the Apostles and Disciples who spread the teaching of their Divine Master.

If we were to enter into statistics, we could prove that where the people are "poor but honest" they are the most moral people on the earth.

True, they may not be refined; but refinement is not an essential to Christian morality. When President

Roosevelt, and all thoughtful Christian men, raise their voices against race suicide, their words are not addressed only to the "poor but honest man," but to those who sit in high places and possess all the refinement and comforts which, Mr. Ditchburn says, go to make up "morality."

If the Professor would know who are the real menace to society, we may be pardoned if we suggest to him an able article in the "New York Independent" of February 11, 1904, entitled "The Real Enemies of Good Government," and he will find that they are not the "poor but honest" men, but they are the wealthy men and corporations, who defraud the Government, bribe public officials, pollute the ballot and strike at the very foundations of society.

The "poor but honest" man has his little possessions sold for a trifle of tax. The wealthy man or corporation may owe thousands and refuse to pay. The "poor but honest" man serves a term in the penitentiary for a crime and the wealthy man often defies the law with impunity, or evades his sentence. And yet, Mr. Ditchburn says, it is very significant "to be poor but honest."

"We are told," says the Professor, "that morality is not as high as it was." It ought to be higher and louder, since we have the telephone and telegraph and the postoffice and daily press, with those other modern conveniences, which he says constitute "morality."

Certainly, morality will be very high when we will communicate with our neighbors by wireless telegraphy. Even at the risk of being numbered among the "birds of ill omen," every thoughtful man must confess that there is some cause for alarm.

I have read in the press that the last census shows that about 50,000,000 of people in this country do not attend church. I have quoted above the statement that only one-half the children in this country attend Sunday school. Will any sane Christian man say there is no cause for alarm in this state of affairs? The census for 1900 shows that there were 198,914 divorces in America in ten years, and that the population increased 20 per cent. and divorces 60 per cent. Is not this cause for alarm? Every council or synod of the churches is endeavoring to devise means to halt this state of affairs. Statistics show that 77,613 persons committed suicide from 1891-1904, and the most shocking feature was that 20,400 were women; and worse still, even hundreds of children are among the number!!!

For several years Mr. George P. Upton, of the Chicago Tribune, has been an acknowledged authority as to statistics on suicide and lynching. But what avails Mr. Upton's statistics, when the Professor from Tamaqua says that only "birds of ill omen" "scent the danger at a distance," and in the same paper tells us that we have not prisons enough to hold our criminals if they were all in jail? "Tell it not in Gath, good man."

The New York Independent of April 14, 1904, says: "Benjamin Franklin said that eight was the American average family two centuries ago, and figuring on that basis, fore-saw for this country a population of 100,000,000 by 1900. Instead we have 76,000,000, of whom 11,000,000 are foreign born, and 13,000,000 are the children of foreign born parents. Only 52,000,000, or a trifle over half the number Franklin predicted, have, therefore, descended from the early American stock"

The lamentable cause may be found in divorce and race suicide. The authorities at Washington tell us that the percentage of increase in population is decreasing yearly. But Mr. Ditchburn tells us that only "birds of ill omen" see cause for alarm.

"The Churchman" of April 9, 1904, commenting on the rapid increase in divorce in recent years, says editorially: "This is a dreadful record, and reveals a condition that must be abhorrent to every right-minded citizen. But it will require something more than abhorrence to remove the stain from American life. That the condition is felt to be a stain upon the National honor and the responsibility for it weighs heavily upon the National conscience is shown by the wide demand made upon Congress for a National divorce law. But the evil lies too deep to be remedied by mere legislation. The sin is a social sin, and social forces must be aroused before any legislative action would be effective."

Yes, the moral conscience must be aroused, and that can be done by religion only, and that impressed on the moral conscience from infancy.

The Christian President of our country has raised his voice from his seat of authority and sent forth loud and frequent condemnations of the awful crime of "race suicide." We do not realize what it means. The guilty parties are not brought before our courts and imprisoned, it is true, but, nevertheless, the woeful effects are present to the State and to society.

Dr. H. H. Seys, health officer, of Springfield, Ohio, tells us: "Well may those who hope for the welfare of this great Republic shudder at race sui-

cide. The birth rate is not larger than it was a number of years ago, while the population of the city is much greater. The net gains of births over deaths for the year is only 218, and the birth rate 17.45 per thousand."

With reluctance I refer to barbarous atrocities that take place from time to time in our country. I mean the savagery that takes possession of civilized men in this age of "broad morality" and enlightenment, when they lead forth their fellow citizen, "for whose life and liberty the nation almost died," and burn him at the stake whilst they look on with fiendish glee and fight for a relic of their human sacrifice.

Plato tells us in his "Ideal Republic": "It is the mark of a gentleman to have a community of wives, to destroy superfluous children, and to show a contempt for the poor and the foreigners." Is our morality coming to this?

Chicago's Pagans.

The Rev. Dr. James Stone, rector of St. James' Episcopal church, the membership of which is reported to be largely made up of wealthy persons, caused comment when in a sermon last Sunday, January 29th, 1904, he denounced the rich of Chicago. He said: "There are many exceptions, noble and praiseworthy, for which we thank God and take courage. But for the greater part, the people of financial and social influence in Chicago, the people who could, if they would, do so much for the salvation of the city, the people that are going to suffer the most in the terrible conflict between the classes that is threatening this country, the nearness of which seems apparent, the centre of which will be this very city, the end of which no man knows—these people who should be the first in Christian example and in every good work are living the lives of pagans, nice pagans if you will, but assuredly pagans."

Justice Brewer, of the U. S. Supreme Court, said in his address at Chicago, on March 29, 1904: "No one of our large cities is filled with people of a single race. Not only is your foreign population enormous, but it is made up, not from a single race, but from many. It is the most cosmopolitan city on the continent. There is scarcely a race on the face of the globe that is not here represented, and many by multitudes. I remember hearing one boast that Chicago had more Irish in its midst than any city in Ireland, save Dublin and Cork; more Poles than any city in Poland; more Germans than any city of Germany, other than Berlin and Munich, and so he went on until I felt con-

strained to interrupt by saying: 'And doubtless more saints and sinners than any place in the universe save heaven and hell.'

Another evil at which all thoughtful men may rightly feel alarmed is Socialism. With its tenets we are not well acquainted, but, W. S. Kress, of Cleveland, Ohio, says, in the "Ecclesiastical Review" for March, 1904: "The Socialist Party publishes more than 200 weekly papers in this country, and has an army laboring with frantic zeal to spread their faith. Their teaching sets one class of citizens against another; it unsettles and cripples business, derides love of country, aims at the complete overthrow of our present political system, advocates the confiscation of all land and active capital, 'without one cent of compensation.'

Is it any wonder, then, that the thoughtful Christian men of our country, only a few of whom are quoted above, raise their voice and cry out for some concerted action on the part of Church and State, whereby to counteract the ravages that the foregoing state of affairs is working on society and on our Nation? And what are the remedies they would apply and the antidote they would prescribe?

In their concern for the future they base their hopes on religion. They all proclaim that if we are to be saved from heathen vices we must begin with the child, and not only teach the head and hand, but also educate the heart and impress on the young mind that "the fear of the Lord is the beginning of wisdom," and that there is a law higher than the law of the land that demands our respect; that there is a tribunal higher than our civil courts before which we shall be judged, and that the sentence of that higher court can neither be evaded nor anticipated, but will be final and for eternity. Will any one say that the men who make such an appeal are "birds of ill omen," croaks and defamers?

Be Not More "Stately" Than the State.

The State fully realizes all this. The exercises of our State Legislature and Congress and Senate are opened by a Christian minister with a petition to the God of Nations for light, or thanksgiving for light received. The Government sends chaplains with our Army and Navy. And for what purpose? Assuredly not to teach them only the "morality" which deals with the refinements of life, but to teach them that, whilst they must be prepared to give their lives for their country, there is also a Ruler who has a claim on their spiritual allegiance, for time and eternity.

The State goes further, and appoints in our State institutions, not chaplains, but "moral instructors." She follows even those who have abused her confidence and violated her most sacred laws, into the prison cells. Although she deprives them of their liberty for the good of society, she does not deprive them of that moral consolation which is based on religion, and by which religious moral training she hopes to reform and make a better citizen of the convict.

Mr. Joseph Welch, "moral instructor" at the Eastern Penitentiary, Philadelphia, says in his annual report for 1902: "Our religious services are well sustained with the assistance of the local Preachers' Association of this city, and ministers of the Protestant Episcopal City Mission." These religious gentlemen are certainly not engaged in teaching the prisoners how to conduct themselves at a "pink tea," or how to obtain admission to the "Cobden Club," but, rather, that "the fear of the Lord is the beginning of wisdom."

The State even engages a "moral instructor" for those who have lost the use of reason. This Christian gentleman goes among the patients, engages them in conversation, and, when he discovers a lucid interval, he elevates their thoughts by speaking to them about the love of God, the joys of Paradise, the sufferings of the Redeemer, the eternal reward for being virtuous and punishment for doing evil. And it cannot be denied but that he accomplishes much, whether with the convict or simple-minded insane.

In theory the State teaches no religion, we concede; but the above "report" from her "moral instructor" of the Eastern Penitentiary tells us what she does in practice. And it is well that she does so.

"The Important Point."

If the State, then, Mr. Editor, justly endeavors by morality, based on religion, to elevate those who have fallen, and to soften those who have become hardened, to make moral and religious, those who have become immoral and ungodly, is it expecting too much when thoughtful men of every denomination ask the State to assist in the religious moral training of the child? We try to reform the prisoner. Why not use every effort to stamp on the young heart those religious and moral principles that may keep the child in after life from becoming a prisoner?

We watch and wait for the moment when we may speak of heaven, and Jesus, and God Our Father, to the one who is mildly insane. Why.

should not the State, at least, assist in impressing on the young heart that, "virtue is her own reward," and that he who runs into the grosser vices, transgresses the laws of nature, and nature's God, will be punished here below, often by the loss of reason, certainly by the loss of health, and hereafter by God, the giver of health and reason!

This is neither philosophy nor revelation. It is simply what we practice and preach in the most ordinary affairs of life. How often we hear those homely sayings: "A stitch in time saves nine," and "It is useless to look the stable when the horse is stolen," and we are told: "That an ounce of prevention is worth more than a pound of cure!"

Very Rev. Thomas Bouquillon, D. D., said: "Substantial food, pure air, sanitary dwellings, favor the physical development of a people. But chastity and austerity favor it much more. Famine and pest account for the decay of few nations; debauchery and immorality account for many. Leprosy, when most frightful, never counted as many victims as diseases resulting from immoral living claim to-day."

But you immediately say, will not an ethical culture, which develops a knowledge of our dignity, a self respect, a love of health and life, a regard for the respect of our fellow man and a sense of our duty to family and society in general, be sufficient to cause upright men to spurn every temptation to a life that would produce such sad results?

We say with Rev. Wm. Dyer, of Cambridgeport, Mass.: "There must be some higher motive for a moral life, and that motive must be religion, the recognition of a Supreme Law-giver, whose will alone can give to laws their binding force upon man's conscience. Eliminate religion from your moral teaching and you cannot find such a motive. You may suggest to youths motives of utility; you may show them the advantage of acting rightly, you may tell them to be truthful and honest, for example, because in the end they will be better off, since liars and thieves sooner or later come to grief."

"They will believe you as long as utility is the only motive they know for the practice of virtue; they will not be illogical, and you cannot blame them if they find more immediate, practical utility in lying and stealing. You may tell them how much more pleasant life will be if they follow your good advice; there is hardly a boy alive who will not consider that for himself there will be an immensely greater pleasure in doing the oppo-

site. You may show them the beauty of certain actions and their fitness to the ideal humanity. Either they will not understand you or they will conclude that it is more in harmony with the conditions of their concrete humanity to do what you condemn."

"The practical way to train children to lead virtuous lives is the old way—the way that teaches them that 'the fear of the Lord is the beginning of wisdom.' They must be taught from earliest years that the practice of virtue is a duty imposed by law on their free will, and this law is promulgated by an authority that has a right to command their free will, and, moreover, has the power to enforce that command. To offer motives of pleasure, utility, moral beauty and fitness is not to announce a law; and where there is no law there is no obligation. When we leave out of ethical teaching, God and His law, man's immortality and his accountability to his Creator, we can give our pupils no motive that will have strength enough in it to influence their conduct for good."

We justly endeavor to train our children to be patriotic in the highest degree. But would it not be profitable to the State to teach, or assist in teaching, them, not only patriotism, but also religious morality? Let us not close our eyes to the facts of history: That "the nation and people—the most gallant and accomplished of all antiquity—who engraved their names on the imperishable fields of Plataea and Marathon, who conquered at Salamis or died at Thermopylae—that carried eloquence, heroism and art to a pitch never since attained—the age which boasted of Pericles and Praxitelles, of Plato and Aristides, perished from its excess of material civilization, deprived, as it was, of the vital elements of true religion."

Conclusion.

I beg to assure you, Mr. Editor, that not one word of all that has been said is either intended as a criticism of our public schools or as the expression of an opinion that religion ought to be taught in our public schools. That matter will be settled in the right time and in the right way by the fair-minded, far-seeing American statesmen and churchmen.

What has been said was merely to show to what extent and among what denominations parish schools are sustained, or encouraged, and to show, to some extent, who have spoken and what they have said in regard to our public school system.

As for the rest, Mr. Editor, I beg to assure you and your multitude of readers that I have no desire to see the State undertake to teach religion in our public schools, because the dogmatic differences in religious convictions are so many that they cannot be reconciled, to such a degree, as to satisfy all concerned and have religion taught at public expense. Nor do I speak in favor of this or that system of religious education. But, as a citizen, with a love for our glorious country, and as a minister of the Gospel of Jesus Christ, with a duty to perform for His Master, I join with all those whom I have quoted above, and the hundreds who have spoken and are not quoted, in saying, that it is full time for all lovers of morality founded on religion to come together

and devise some means whereby the youth of our land may be educated in a knowledge of God their Creator, as well as in things secular. And in these religious and patriotic convictions I am willing to stand or fall in the company of the Father of His Country, the Immortal George; in the company of our martyred McKinley, whose last words were, "Nearer, my God, to Thee;" in company of our present Christian President, Roosevelt, who is crying forth with all the power vested in his exalted position against the race suicide which is depopulating our land, and who said, as above quoted: "It is a good thing to be clever and smart, but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule."

6--A Bit of History of Education That Educates

THE ORIGIN OF PUBLIC SCHOOLS.

The manner in which some people, outside the Catholic Church, talk of our free school system is very apt to be misleading in some respects. The class to which we refer is, no doubt, fully convinced that the public school system is a natural product of modern times.

The following extract from a book entitled, "National Education in Europe," by Henry Barnard, LL.D., will prove enlightening to some and of interest to all:

"But not to Germany or any other people, or any civil authority anywhere, but to the Christian Church, belongs the higher credit of first instituting the public school for the elementary education of the poor, which was the earliest form which this mighty element of modern society assumed. After the third century of the Christian era, whenever a Christian Church was planted, or religions were established, there it was the aim of the higher ecclesiastical authorities to found, in some form, a school for the nature of children and youth, for the service of religion and duties of society. Passing by the ecclesiastical and catechetical schools, we find, as early as 529, the Council of Vaison strongly recommending the establishment of village schools. In 800 a Synod at Mayence ordered that the parochial priests should have schools in the towns and villages, that the children of all the faithful might learn letters from them: 'Let them receive and teach these with the utmost char-

ity, that they themselves may shine as the stars forever. Let them receive no remuneration from their scholars, unless what the parents may voluntarily offer.'

A Council at Rome, in 836, under Pope Eugenè II, ordered that there should be three kinds of schools established through Christendom—episcopal, parochial in towns and villages, and others wherever there could be found place and opportunity.

In 836 Lothaire I promulgated a decree to establish light public schools in some of the principal cities of Italy: "In order that opportunity may be given to all, and that there may be no excuse drawn from poverty and the difficulty of repairing to remote places."

The Third Council of Lateran, 1179, says: "Since the Church of God, as a pious mother, is bound to provide that opportunity should not be withdrawn from the poor, who are without help from patrimonial riches, be it ordained, that in every cathedral there should be a master to teach both clerks and poor scholars gratis."

This decree was enlarged and again enforced by Innocent III, in the year 1215. Hence, in all colleges of canons one bore the title of the scholastic canon. The Council of Lyons, in 1215, decreed that "In all cathedral churches and others provided with adequate revenues, there should be established a school and a teacher by the Bishop and Chapter, who should teach the clerks and other poor schol-

ars gratis in grammar, and for this purpose a stipend should be assigned him."

Such was the origin of the popular school, as now generally understood—everywhere the offspring and companion of the Church."

He Founded America's First Primary School.

Says the "Leader," of San Francisco: "In the town of Texcoco, across the lake of the same name, from the City of Mexico, a remarkable monument is soon to be erected. It will not be pretentious, but will commemorate the founder of the first primary school on the American continent. His name was Father Gante, a native of Flanders, and better known in Mexican history as Brother Peter of Ghent. This Franciscan Friar established a school in Texcoco a hundred years before any institution of the same kind arose in the present territory of the United States. As a friend of the Indians, the name of Father Gante is second only to that of the illustrious and saintly Bishop Les Casas."

A Useful Report.

From "Sacred Heart Review," April 23rd, 1904:

From the report of the Fifth Annual Conference of the Association of Catholic Colleges of the United States, held in Philadelphia, Oct. 28-29, in 1903, we quote part of Bishop Conaty's striking address at the public meeting held in the high school auditorium: "Time was, sixty years ago," the Bishop said, "when the foundation stones were laid of the great public school system, that men were promised that by the general education of the people crime would cease, happiness would come into human lives, the panacea for all ills would be found, and we were to grow into a people of knowledge, and, through knowledge, of virtue. * * * Sixty years have passed; education is more general here than in any part of the world. What has become of crime, of the unrest of society, of the conflict between the rich and the poor, capital and labor? * * * Thinking men are aghast, and are wondering what the outcome will be. Bribery, fraud, defalcation, divorce, moral irresponsibility, absence of any thought of the spiritual, crimes of intelligent people stagger the men of affairs, break the confidence of man in man, lay the foundation of ruin in the home, separate the parent and the child, destroy all respect for authority. Is it the result of illiteracy? Not at all; it seems to be

the outcome of intellectual development. These are not the crimes of ignorant men and women; they are the crimes of what people call educated society, and they are crimes that knock the foundation from under society altogether.

"What is the reason of it all? Why not ask the cause? The cause is not in education; it is in a mistaken idea of what education ought to do; it is in the divorce of religion from education, for when you have taken religion out of public institutions you have taken the very soul out of its life, its guiding star, the only thing that can control, make responsibility, and force responsibility to do its duty. When men are brought up without conscience, look out for their dangerous crimes. * * * Our American citizenship is established and preserved in the children who are not allowed to forget that God is the Ruler of nations and the Creator of the individual."

To these stirring remarks we would add the following, from Monsignor Loughlin:

"I do believe that one-half the abuse heaped upon our (parish) schools is caused by envy. There is not a minister who reviles the system who would not give his eye-tooth to have a school as good as the Nativity School, for instance, in the city of Philadelphia. * * * Remember the words of our Holy Father, Pius X. He says it is useless to think of drawing people to God by a bitter zeal. That is a watchword that should sink strongly into our hearts. It would be a blessing to this country if both Catholics and Protestants would lay aside bitterness, and it is our duty to give the good example. If there is any gentleman here present who is not a Catholic, I would ask him to recognize this fact: Up to the present time there has been on the part of those who had most to do with the public system a tendency to ignore the Catholic school, but how can you ignore a system in which millions of our children are being educated? * * * Let us lay aside all bitterness, and take every opportunity to show our fellow citizens that it is not in anger that we have objected to their system, but through the experience of thousands of years, and through a logic that can not be gainsaid."

A Reply to Dr. Harris.

From "Sacred Heart Review," April 23rd, 1904:

The Rev. Timothy Brosnahan, S. J., replies, in a noticeable pamphlet of thirty-one pages, to Dr. William T.

Harris, United States Commissioner of Education, who, at the Annual Convention of the National Educational Association held in Boston July, 1903, read a paper entitled "The Separation of the Church from Schools Supported by Public Taxes." Of this paper Father Brosnahan declares: "There is scarcely a distinct proposition in it that could not be safely challenged by any educated Catholic. But the fundamental proposition on which his whole contention rests is, that instruction in secular knowledge is of its very nature so antagonistic to religious instruction as to render the communication of both in the same school an impossibility. * * * I shall endeavor to make it clear, that the fundamental proposition of Dr. Harris is wholly untenable; that there is no necessary opposition between secular and religious instruction; that in fact education without religious instruction is wrong in principle and disastrous in result." We strongly commend this able pamphlet by Father Brosnahan to all teachers, Catholic or non-Catholic, in schools of every kind and grade. Its drift may be inferred from the following quotation:

"Even in the lower evolution of civilization effected by commerce and industry the most clear-sighted economists hold that religion has been one of the greatest formative agencies in the world's history. Mr. M. L. Price, in a recent book, expresses the present drift of economic thought. 'Here and there,' he says, 'the ardor of the military or artistic spirit has been for a time predominant; but religious and economic influences have nowhere been displaced from the front rank even for a time, and they have nearly always been more important than all the others put together.' * * * Indications are not wanting that, as the 'Brooklyn Eagle' said, about a year and a half ago: 'We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality. We are confident that there are brains and will-power enough in the country to devise a plan by which our public school system, while retaining its essential character, will be adapted to the production of the real type of American citizenship—a man of trained mind, of personal business and civic enterprise and integrity, of high moral and religious ideals.'

Sectarian Schools.

The following is taken from "The Annual Report of Parish Schools in the City of New York for 1902:

To the Editor of the New York Times:

Very many of your readers have been pained by an editorial that appeared in your issue of April 22 on the subject of "Sectarian Schools." Throughout the article it seems to be assumed that the public schools are non-sectarian. This word "non-sectarian," as applied to institutions, had been used in such a loose way that many have come to think that it means an institution that is not ostensibly Protestant, Catholic, or Jewish. I would not wish to think that one so scholarly as a Times editor would so use the word. What is a non-sectarian school? Certainly it is any school that is not directed according to the principles of any sect, whether religious or irreligious—for we have irreligious sects, like the Agnostics and Indifferentists, quite as well as religious sects, like the Presbyterians or Methodists.

Is a non-sectarian school possible? Let us see. Either the school admits in its teaching that God exists or that He does not exist, or that it does not know whether He exists or not. If it admits that He exists, then it is theistic; if it supposes that He does not exist, then it is atheistic; if it professes not to know whether He exists or not, then it is agnostic. We will go a step further. The ideas directing the school admit either that God has made a revelation, or deny a revelation, or hold that they do not know, or that they do not care, whether there is a revelation, or that they will have nothing to say on the question, and leave the pupils to think as they please of it.

In every one of these cases the school is still "sectarian," and the principles advocated determine the school and put it in accord with a particular set or sect which advocates these principles. There may be no name yet invented for the sect of men who advocate the particular principle involved, but since there must be a principle at the root of every school system that system becomes allied to the sect advocating the principle.

Now, are our public schools influenced by the principles of any sect? Most certainly they are. They are influenced by the principles of the sect which wishes to have school without any religious instruction. You may remember that our great statesman, Daniel Webster, gave his opinion of such schools in his famous speech in the Girard case. He said:

"It is a mockery and an insult to common sense to maintain that a school for the instruction of youth .

From which Christian instruction by Christian teachers is sedulously and religiously shut out, is not deistic and infidel both in its purpose and in its tendency."

And Mr. John C. Spencer, Superintendent of Public Instruction in the State of New York, about the beginning of the present school system, writing to Governor Seward in regard to sectarianism in education, said: "It is an error to suppose that the absence of all religious instruction, if it were practicable, is a mode of avoiding sectarianism. On the contrary, it would be in itself sectarian, because it would be consonant to the views of a particular class, and opposed to the opinions of other classes. Those who reject creeds and resist all efforts to infuse them into the minds of the young would be gratified by a system which so fully accomplishes their purposes."

According to Mr. Spencer, our public schools are "sectarian," though they exclude all religious instruction, because they are guided by the views consonant to the sect of Indifferentists and opposed to the views of many other people.

We are all taxed for the education of the children of this State. More than \$30,000,000 are to be devoted to this purpose during the present year. Why should any of our citizens who wish to have children educated according to their own particular views not have a right to their own share of the money appropriated for education? They do not ask "money from others," as the Times editorial put it. The taxes appropriated are for the education of all the children in the State. If the Methodists have thousands of these children in their missions and the Episcopalian thousands more in their institutions, and the Jews an equal number, and the Catholics their thousands in the parish schools, why is it unjust to recognize the educational work that is done according to the will of these parents? If the State is going to interfere in education, it ought not to educate according to the views of the Indifferentists and tell all Protestants and Catholics who object that they are asking other people to pay for the education of their children. There is no reason why Methodists, Lutherans and Episcopalian may not justly claim their pro rata for the education of their children, and Catholics and Jews do the same. They are not asking other people's money. The Catholics, Protestants and Jews have been taxed as well as the Indifferentists, and these last gentlemen have no

right to absorb practically the whole educational fund, and then say to other people, "You cannot have any of our money."

By what right do the handful of Indifferentists call the public money gathered through general taxation theirs? It is set apart for the education of all the children in the State, and every child has an equal right to a share in it.

The parents have the final right to say in what religion the child is to be educated; the State must devise ways and means to satisfy this just demand. This has been done in England and in many other countries, and can easily be done here. The State, having set apart the money of citizens for education, has no right to insist that its citizens must pay again for special schools, or else send their children to public schools "infidel in purpose and tendency."

This whole school question may be settled in the same way as the question of charitable institutions has been settled. In these institutions the State pays by its general taxation per capita for the work done for its wards. So with the education of the children. If the State is to support education by general taxation, it ought to consider the rights of the citizens to freedom of conscience in the education of their children. The State cannot in justice say to any of its citizens: You must be taxed, but you cannot have any share of this taxation for the education of your children unless you surrender these children to a system which Daniel Webster insisted is infidel in its purpose and tendency.

AN EDUCATOR.
New York, April 25, 1901.

Moral Training for Children.

The following is taken from "The Annual Report of Parish Schools in the City of New York" for 1902:

The "Educational Review" contains this remarkable statement: "It is a matter of statistics that one-half of all the children who go to school leave before the age of eleven, and that three-fourths of them leave before they are twelve." Here is an unquestioned fact for earnest students of the science of education to consider. Patriotic citizens must take cognizance of the moral welfare of this vast body of children who leave school before the age of twelve. Theories will not suffice. Practical methods of teaching morality are urgently demanded.

No one has yet dared to affirm that moral training for children is unnecessary, or that the State should assume an attitude of indifference to-

ward virtue and vice. Various opinions exist as to the ways and means best adapted for the teaching of morality, but there is now becoming manifest a general agreement among Christian denominations that the most improved methods of the modern educator should be utilized in favor of the soul's higher aspirations.

The good citizen, the reliable merchant, the incorruptible official, holding a place which demands a lofty standard of conduct, are personifications of moral convictions. Great is the demand for men of this type, and the supply is not regulated entirely by the demand. The same rule is true in the domestic circle. Progressive civilization has not yet produced too many good husbands and exemplary wives. The moral virtues—prudence, justice, fortitude and temperance—are incorporated as parts in a whole, and take concrete shape in the great characters of every nation.

Experience shows that these noble moral qualities are not of spontaneous growth. There is a process of evolution in each individual which is variable and dependent on external as well as internal causes. A large class of people in the United States seems unable to distinguish between the Christian and pagan standard of education. The charge reasonably made against them is, that they profess to be satisfied with very imperfect results in religious instruction, and unjustly accuse of a want of patriotism those who try to point out their error.

We Catholics have no desire to disturb the friendly relations existing among American citizens when we assert our convictions as to the teaching of Christian morality. It is a subject on which we are entitled to form an opinion and express it vigorously. The good work done in Catholic schools for secular education demands official recognition and a fair share of the funds which the State collects for school purposes. It is false Americanism, and was condemned by the founders of the Republic, to establish by law a system of education which imposes taxation without representation.

In the "Boston Review," Sept. 26, 1896, We Read the Following:

In an eloquent sermon delivered by him recently in St. John's church, Syracuse, N. Y., of which he is the rector, Rev. John F. Mullaney spoke as follows on the educational question:

"Even when it is conceded that our Catholic citizens are conservative and public-spirited, and that there is nothing in our Catholic teachings and dogmas incompatible with republican

institutions, we are still told, even by some Catholics, that in keeping our Catholic children aloof and educating them upon other methods than those made use of in the public schools, we are placing them at a disadvantage; they lack the true American spirit, inasmuch as they do not pass through the same mould. Thinking men have been recently testing the value of that mould and have found in it some serious flaws. We do not propose throwing stones at that mould; we would not see it destroyed; we consider it in many respects an admirable institution. We would see it strengthened and perfected and made truly American, for we hold that the public school as it now exists is not an American institution. One-fourth of the taxation that goes to the erection and support of that institution is taxation without representation, inasmuch as those paying the taxes can not in conscience avail themselves of its advantages. Again, the public schools in their present secularized form are opposed to the intentions which the fathers of this republic had in establishing them. All the early schools had a decidedly religious cast. Strong religious sentiments permeated their reading-books; religious practices accompanied their class exercises; religion was in the home, in the school, in the town hall, in the very atmosphere. The Puritans were an intensely religious people; it was their strong Christian faith, though somewhat marred by their puritanical prejudices, that built up the staunch citizens which have made this country. Except where a school board can here and there manage to retain a text-book that gives a good old-fashioned fling at Papists and the Church of Rome, would these venerable fathers recognize in our secularized public schools the legitimate descendants of their village, town and district schools? The truly American school would be the school broad as the American constitution, the school in which every religious denomination would have its own teachers paid out of the tax that its members contribute. Then might every Christian boy and girl attend them and find in them the spiritual nourishment that would make of each and all robust Christian men and women. Then would the Christian spirit that has given solidity and force and energy to our republic continue to make us a Christian people.

"The tendency the world over is to secularize education. But would it not be worth the while of responsible persons to pause before running headlong in that direction and question

the wisdom of such proceedings? Is it a safe course to leave God and His Christian revelation outside the school room? The child is frequently more logical than the man. If the distinctive religious formulas that embody for him the truths of Christian revelation, as he and his parents apprehend them, be eliminated from his books; if all pious practices are abolished during school hours, why may they not be abolished all day long? Why may they not be eliminated altogether? So may the child reason; so has he reasoned, and as the cares and struggles of life absorb his energies he forgot the prayers he had learned at his mother's knee, and every shred of Christian truth dropped from his soul. Who are they who would see our children come to this pass? They are atheists, infidels, agnostics, men without religion themselves. Do they represent the best traditions of our republic? These traditions should be held sacred. Our very existence as a nation is rooted in them. There is no such thing as a beginning in history. Every event is the outcome of all previous events. Our present state of existence is rooted in the past activities of our ancestors. Although our republic ostensibly stands upon the basis of natural rights, still, in the enforcement of these rights, in the rulings of our courts of justice, in the fundamental principles of law and order, in the great public opinion that guides external behavior, it is Christianity that speaks and acts and is the moving power. The fathers of our Constitution, who builded so well and so nobly, intended to build in a Christian sense. They could scarcely do otherwise. The common law of England, which was the very atmosphere in which they breathed, was Christian in its growth and development for a thousand years. And for this reason no institution that is not planted in Christian principles can thrive or flourish among us, or be a boon to our people. By all means let us have our public schools, but let us broaden them and lay their foundations deeper. Let us make them intensely religious and universally denominational. Our Constitution is pledged to protect in the exercise of their functions all religions not subversive of government; but secularism, irreligion, atheism and agnosticism have no rights as such to enforce which our State or federal laws are bound to respect.

"The methods of our Catholic schools are not the methods of our public schools. The Jesuits have their methods bequeathed to them from the sixteenth century, when they cap-

tured the whole civilized world by the brilliancy of their teaching. The sisterhoods have their methods modeled after the constitutions that Peter Fourier drafted for them in the last years of the same century. The Christian brotherhoods have their methods as laid down by one of the most eminent educational geniuses of the seventeenth century, blessed John Baptist de la Salle. Now we want the light of day let in upon these methods. We would have them perfectly understood. We would have them examined in their application and their results. We do not fear contact with the State. We would have all our teachers hold certificates and diplomas from the State. We would rejoice to see the State superintendents of education visit our classes, examine our work, read our text-books, study our methods, look carefully into the results we achieve; in a word, become familiar with our work. We are not ashamed of results or methods. We do not shirk competition. What we do emphatically object to is that intelligent men should congregate in nooks and corners and cry down our methods and sneer at our results without having even given a fair examination to the one or the other.

"However, our Catholic schools are becoming better known than formerly, and their work is appreciated. Several of them in the State of New York are under the school boards and are subject to inspection and examination from the State officers. Their record is to be found in the published reports. Several are under the regents, and the very rigid examinations of this body give evidence of the efficiency and standing of the schools so placed. The boys of our Catholic schools in New York State enter the race for scholarships in the secular universities, and for cadetships at West Point and Annapolis, and they generally carry off the honors. In the face of these facts who will undertake to accuse our schools of inefficiency?

"Wherein, then, is this system incompatible with our American spirit? Is it that we do not teach patriotism? Patriotism is not a commodity to be confined within the covers of a book. It is not a lesson to be conned by rote. It is in the very air. It permeates public opinion; it underlies our public and private actions; it dictates our public measures. It can no more be kept out of a school when it is the inspiration of a whole people than can the atmosphere one breathes. It may be fanned in the child's breast to a brighter glow by the rehearsal of the story of independence, of the

lives of America's great men, of the deeds of valor and daring achieved upon the battlefield; by the recital of extracts from our great orators and poets; by the celebration of anniversaries and the raising of flags; but those things would avail little in a breast in which the spirit of patriotism is extinct. Now, the healthy, patriotic sentiment that fills the land has not been shut out from our Catholic schools. We do not neglect the history of our independence, though we may call the attention of our Catholic youths to the share such men as Charles Carroll, of Carrollton, and his cousin, Archbishop Carroll, and Barry, the father of the American Navy, and other Catholics took in the struggle. While we trace the wonderful growth of our country in wealth and prosperity we do not fail to make our children familiar with the no less wonderful progress of Catholicity in this land of liberty. While we omit no name that has honored America in the world of letters, we do not forget to mention those who, being Catholics, are ignored or inadequately treated in text-books coming from non-Catholic pens. We have actually been censured for this, and our school books have been called un-American. Is the accusation in any sense a fair one? Surely the censure is far more un-American than the act censured, for the essence of our American spirit is a sense of honor and fair play.

"And for this reason it will not be regarded as a fault of our system if we teach history from our own point of view. Once we were accused of falsifying history when treating of the great religious upheavals of the past; but there is not a statement in our Catholic books that can not now be confirmed by a non-Catholic authority of weight as a scholar. We hold with Carlisle that 'the first of all gospels is that no lie shall live,' and so we can not accept either the statement of facts or the conclusions of our non-Catholic histories even when they are fairest. We hold that our Catholic historians ought to be the best judges

of all matters pertaining to the Catholic Church, just as the members of a family should be best acquainted with the inner workings and purposes of the family in all its actions. No, we positively decline to accept the versions of history that are prepared by narrow and prejudiced historians.

"Finally, it is objected that the exclusiveness of our Catholic schools prevents our Catholic children from being moulded after the typical pattern of the American boy or girl. Then it is equally true of every private school in the land containing the children of the elite. Every objection applying to us would with equal force apply to them. There is a difference in the type of a boy or girl turned out by a Catholic school and a public school.

"The public school child is more self-reliant; he has more assurance; he never doubts about his ability to do anything he undertakes; the Catholic school child is diffident of his powers, under-estimates himself and requires encouragement to put forth his whole strength. This is especially true of the child of Irish descent. Is this modesty and difference a great defect? It may handicap one at the start, but with practice in any trade or profession, with constant incumbency of putting forth all one's energy to hold one's own in the struggle for place and wealth, the modesty and diffidence soon cease to be a source of weakness. In all other respects an analysis of the objection vanishes into thin air. It is mere cant phrase.

"There is no moulding; there is no fusion. Children that sit on the same bench in school in after life may never meet. Each may belong to a different circle. But the child who has had a religious education and who lives up to the precepts of his training need not regret it. He is no stranger; he is at home in a Christian republic, safely guarded by Christian laws, animated by Christian sentiments and holding by a Christian standard of truth and morality."

7—Professor Ditchburn's Article

[From the Pottsville, Pa., Evening Chronicle, January 11, 1904.]

At the meeting of the Educational Association of Schuylkill County held at this place on Saturday, Jan. 9, Robert F. Ditchburn, president of the organization and superintendent of the public schools of Tamaqua, read the following paper on "Morality in the

Public Schools," it being unanimously decided that it should be given to the local press for publication:

Fellow Teachers: Our public school system, like other things in this world, has its enemies. If we ex-

amine the cause of this enmity we will find that it comes from an opposition or interference with what certain people think to be their interest or welfare. They never think that the thing they oppose may have just as much right to be as anything they practice and believe in. It is charged by half of the Christian church and those directly under the influence of such, that our schools do not teach morality, that they are vicious and Godless, wholly given up to material success, wholly of this world; for, if we do not teach religious doctrine, we cannot teach morality. Such people do not know that morality existed before Christianity. They do not know that morality has been in the world as long as humanity. When people say our schools are Godless they want to say they are anti-religious.

What is morality? Morality comprises the whole of human actions, public and private, and is a general name we give to all such actions. Those actions that promote human welfare, present and future, we call moral or right.

But if morality consists of the sum of human actions, and these actions are the effect of environment, and as no one has or can have the same environment as another, then does it not follow that each must have a system of morality peculiar to himself?

To this question the answer must be yes. And is it not so? Does not the morality of youth differ from that of age? That of man from that of woman? Intelligence from ignorance? Master from slave? Employer from employee? But why go on collecting differences? Can we not find a common basis, a point of agreement by means of which we may be able to determine the rightness or wrongness, the morality or immorality, of an action? That common basis is Life and all that belongs to life. "Thou shalt not kill," neither shalt thou diminish the pleasure of living. Life and love of life and the pursuit of happiness are the common heritage of all. Here is the foundation of the Decalogue and of every true system of morals.

Now if it be, as the defamers of the public school system say, that it is one-sided and only reaches the intellect, and leads people to care only for material success, ease and comfort. To this I reply, if our school system has done this, then I think it has been a great success and ought to be endorsed by every one. If it has given us better food and more of it, better clothing, better houses to live in, better means of traveling and scores of

other convenient things, which the purest and highest never makes any objection to using, it has helped us wonderfully, and I hope it will help us still more in the same direction. And are we not commanded to seek first the kingdom of heaven, and are these good material things not at the entrance of this kingdom and many of them are important additions, for let me say, poverty is a standing menace to all goodness. Morality is never high where people have to struggle from early morn till far into the night for the meanest necessities of life. The morality of an empty stomach is a weak one, and the lady was right when she said: "I always feel most goodly in good clothes." Morality is always low in mean, miserable tenements. We ought not to expect much from children reared in a filthy alley, their neighbors on one side living in a stable, and on the other in a hog pen. There is a deep significance in the words "poor but honest." The most important education we can give to anyone is how to provide the necessities, comforts and refinements of life. These form the very foundation of morality and intellectual progress, "All that a man hath he will give for his life."

Again, it is charged by the enemies of the public school that our morality and right living as a nation is growing worse and worse, and that our one-sided, vicious, Godless teaching is the cause. To meet this, let us take one of the greatest calamities that can befall a nation, say war. How is it carried on now, and how two or three, nay only one hundred years ago? Now, the sick, wounded and prisoners are cared for with a tenderness that must have its source deep in the human heart, and the non-combatants in the neighborhood of the struggle are protected in a manner utterly unknown to former times. Then countries were wantonly devastated and the inhabitants murdered or driven off; the sick in the army died on the march; and the wounded by hundreds and thousands on the battlefield; prisoners were often butchered in cold blood. Take the close of the War of the Rebellion, when almost every household in the North mourned for a father or a son who would never return, and when the whole people were exasperated by sufferings and losses caused by the war. Yet, when the rebellion crouched in the last ditch and resistance had ended, the victorious North won the greatest victory ever won by any nation. Instead of dragging the vanquished after her car of triumph and

butchering them for a Northern holiday, she raised up the fallen and remembered our common brotherhood. Now, I do not claim that our public schools won this great victory, but I do claim that the only people who have won such a victory as this was a people who believed in and have been educated in the public schools.

Again, see how differences between nations are amicably settled by arbitration that but recently would have been settled by the sword. What a great change has been effected here and is growing more and more pronounced, and, in spite of croak of birds of ill omen, the day is coming on apace when war shall be no more, and I believe our public schools are helping on this glorious change.

Again, let some other misfortune, as fire and flood, befall us, and you will see how wealth pours itself out like water to repair the damage, and it is accompanied by real sympathy, by a yearning desire to comfort those in affliction. See how the widow and orphan are cared for; see how the noble hospitals and other institutions for lessening human misery spring up around us; nay, dumb brutes are in many instances cared for better now than was poor and helpless humanity of not so many years ago. To this it may be replied, that alongside of such institutions, look at the many large prisons. True, very true, and if every one was in prison who ought to be there we should very likely have to increase our prison accommodations. But make an examination of those who have sunk and are sinking into prison cells, and you will find that ninety-nine per cent. of them were never, or but little, under such influence as that of the public schools.

Again there is another little matter that was lost sight of when it was concluded that the morality of today is not as high as it has been. We now have the telephone, telegraph, the well organized postoffice, the daily press, and many other means of quick communication. It is not so long ago that the telegraph was not, and the daily papers so few that the masses seldom saw them. Before the invention of one and the great activity of the other, a wrong done in one part of the country was only talked about by those in the immediate vicinity, and rarely reached beyond. Today, a wrong done in any part of the world is tomorrow read and discussed at every fireside of civilized society; and, further, the wrongs of today were in numberless instances the rights of past generations.

Again, is the influence of the church and the Sunday School no help against this moral degradation? Tell it not in Gath. Why, once upon a time the church was the only bulwark against universal brutish ignorance, when she had to teach not only sacred but also profane things, and yet the world did not go backwards. True, this period is known as the "dark ages."

Now, since we have taken the profane things off her hands, something she does not appear to relish, then do you not think that the great work of enlightenment will be double if both parties work as I am sure we teachers work? Yes, and it has, if not doubled, wonderfully increased the results since this division of labor took place.

Not to continue this part of the subject further, I will only add, if the definition of morality is correct, our school system must be worthy of all praise if it teaches people how to provide the necessities, conveniences and refinements of life; if we can start our pupils here we have laid a sure foundation for the future. Whether our schools may please or displease, further or hinder the designs of others, we need not care; for this we know, they are the outcome of all the past, and they will continue as long as they promote life, love of life and the pursuit of happiness. Being on this planet is one continuous growth; the past made the present; the present will make the future, and since the division of labor referred to was made, it has been discovered that God reigns, and not the devil by any means. Not a sparrow falls without the knowledge of that being who is in all and over all. The same power that caused the nebulous atoms to embrace each other and thus form the world is still at work, and continues the same orderly development. The same power that brought forth the solar system and every other system throughout infinite space, brought forth at the proper time our school system. It is a remarkable fact, that just as soon as a people, be they many or few, advance to true manhood, to the point where each can look his fellow in the face and say, "I, too, am a man," then just as surely do free schools commence to have free course and be glorified. This system, like every other that has gone before, is not final, but only the beginning of something better, to which it will give place when the fullness of time shall come, and not till then; and, believe me, it will not be replaced by that which has been, so there is no hope for the good old times. If, for the be-

ginning, growth and present condition of societies and governments we question history, it answers that the isolation of the savage gave place to the family, the weakness of the family to the strength of the tribe, the tribes grew into kingdoms, into empires, and these have passed and are passing into republics—the latest and highest form of government. The Power that makes these changes hastens not, pauses not. The work done in the present may seem imperceptible, but time will show it. Once we thought the hills were eternal, but now we know they crumble away and form the mold of the plain. Yes, and past institutions and past forms of society give but the soul in which our life tree grows. Out of the low the higher comes. All who are acquainted with the history of education can easily trace the same advancement there that is found in the history of societies and governments. Whenever we use our power and influence for the purpose of turning back the tide of human advancement, be it in education or what you will, we place ourselves in opposition to a power against which every backward movement meets with certain destruction. The shores of this irresistible flood are strewn with the wrecks of human pride, lust of power and ignorant human selfishness.

The institution that teaches people how to win the good things of this life is neither vicious nor Godless, and if we look around we will see that the people who vilify our public school system seem to get their full share of such things, for, generally, they are well housed, well clothed and their eyes stick out with fatness.

I will now as briefly as possible speak of the work done in our schools. Of course we are called upon to teach the common school branches and it may be a few others added. Now, if this was all, we teachers would have what many people think, a good time; but along with this work must go on another kind of work; the pupil must learn obedience, self-control, respect for the rights of others, forethought, consequences of actions, truthfulness and honesty, gentleness and kindness. Our success with this latter kind of work will generally be the measure of success with the former. It is with the latter where the hard and difficult work of the school comes in. It is here where the opposing forces of school work are met. Among these forces we have in the pupils opposition to the restraints of the school; the attractions of the street; the

home; the very limited time in which the teacher has to do his work, the average time of the pupils is only about two and a half hours a day, and during the remaining time he is under some other teacher. In this limited time teachers have to do their work, more than half of which is to neutralize the many evil influences that have been and are operating on their pupils.

If it should be asked among all the educational forces, which are the most potent in forming the character of children? We must answer home, undoubtedly; then people met on the street and elsewhere. Education does not commence according to the laws of Pennsylvania at the age of six years, but according to the laws of the Great Jehovah, with the first breath the child draws. It begins with the mother's look, with the father's nod of approbation or sign of reproof, with a sister's gentle pressure of the hand, or a brother's noble act of forbearance. Time, place and opportunity are all in favor of home. It is said the best part of anyone's education is acquired during the first seven years. True or not, we all know how important these years are, and during these years the child is or ought to be wholly under the control of the parent. How like its parents the child becomes, born it may be, with a similar nature and then acted on by parental example. How powerful the last is in moulding the character of the child and consequently the man. Hear what Smiles says of example, especially the examples set by parents: "Example is one of the most potent instructors though it teaches without a tongue. It is the practical school of mankind working by action, which is always more forcible than words. We live in deeds. Precept may point the way, but it is silent, continuous example conveyed to us by habits and living with us, in fact, that carries us along. We are much more apt to learn through the eye rather than the ear."

Whatever children see they unconsciously imitate and they insensibly become like those who are about them. Hence the vast importance of domestic training. For no matter how good our schools are, the example set in our homes must always be of vastly more influence in forming the character of our future men and women. Home is the nucleus of national life, and from this source, be it pure or tainted, issue the habits, principles and maxims that govern public as well as private life. Our example in conduct is constantly be-

coming inwoven with the lives of others and contributing to their character for better or for worse. How terrible is action. The thought may die with the thinker, but let it pass into action and it becomes immortal and every one of us by our several acts either increases or diminishes the sum of human happiness.

"Our actions travel, and are veiled;
and yet
We sometime catch a fearful glimpse
of one;
When out of sight its march hath
well nigh gone,
An unveiled thing which we can ne'er
forget.
All since it gathers up into its course
And they do grow with it and are its
force,
One day with dizzy speed that thing
shall come,
Recoiling on the heart that was its
home."

What we are now—physically, mentally and morally—is the result of what we ourselves have done, and what has been done to us by every person, place and thing with which we have come in contact. Nay, it goes farther back still. From the dim distant shores of the past, our ancestors, sons of the mountain and the flood, holding up savage hands, call to us of the now "We made you." From these on to sages of Egypt and Greece, to the empire and civilization of Rome, come the voices, "We made you." From Mount Calvary for nearly two thousand years have been echoing the words, "We made you." On, on through the "dark ages" up to the dawn, still the voices call to us. From the darkest and brightest of all the past still heard are the voices. And it is a solemn thing to every one of us, that the only answer we get to allow our questioning of the unknown future is "You make me."

To meet the inexorable demands of the future let us ever continue to strive, through good report and through evil report, to raise up noble men and women, who, having been so trained in their youth that their bodies are the ready servants of the will, and do with equal pleasure all the work they are capable of; and whose minds are stored with a knowledge of the fundamental truths of nature and of the laws of her operations; who are full of life and fire, but whose passions are controlled by a vigorous will, the servant of a tender conscience; who have learned to love all beauty, whether of nature or of art; and to hate all vileness and to respect others as themselves.

Rev. Francis P. Donnelly, S. J., at Wyoming, Pa., on "Religion and Morality," says:

For what, my dear friends, is religion and what is morality? Religion is the summing up of our relations with God. Religion is a complete statement of how we stand towards God. That statement has two chapters, the chapter of truths about God and man, the chapter about duties between man and God and man and man; the first chapter contains what we must believe; the second chapter what we must do; the first chapter is the chapter of dogma; the second the chapter of virtue. Religion, then, in its widest sense comprehends morality or good living. Morality is practical religion * *

Religion gives the foundation to morality; it gives an adequate sanction to morality; it gives the motive power to morality. Morality without religion is an engine without steam; it is flesh and blood without the flush and force of life. It is a pulseless, nerveless, sinewless, muscleless, backboneless sort of a creature. Religion is the throbbing heart, the life-blood, the vivifying soul, the stirring energy of the moral life. Take away religion and you take away the example of Christ, and the good example of Christ has been the dynamic force that has electrified the saints and Christian heroes and noblest men and women the world has ever known. The short martyrdom of the fire, the sword or the wild animal, the long martyrdom of a life of purity, justice and charity have been made possible because Christ has lived and the martyrs have learned to love Him. Take away Christ's missionary spirit and Mother Katherine Drexel would be spending her millions in fashion and folly at Newport rather than in the educating and uplifting of the Indians and Negroes. Take away Christ's pity for the suffering and Nathaniel Hawthorne's daughter, delicately reared in refinement and culture, would not today in New York city be giving for life the work of her hands and the devotion of her heart to those who are afflicted with incurable cancers. Take away Christ's love of souls, erase Calvary from the history of the world, and Father Damien would never have borne to his agony and crucifixion among the lepers of Molokai, but would have lived and died contentedly as a small farmer on the fields of Belgium. What would the poor and suffering do without hope and patience? What would the rich do without gratitude to God and the realization of the obligation of wealth? * * *

8—Something Better

If the reader has had the patience to wade through the incoherent thoughts, the undignified expressions and illogical conclusions of one who is a superintendent of public schools at Tamaqua and is honored by his fellow superintendents of Schuylkill county with the position of President of their Educational Association, we now ask him, by way of contrast, to partake of the following feast prepared for him by no less personages than the philosophers, statesmen and historians, William E. Gladstone and Lord Macauley:

Gladstone on Catholicity.

Mr. Gladstone paid the following high tribute to the Catholic Church: "She has marched for 1,500 years at the head of civilization and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world. Her art is the art of the world; her greatness, glory, grandeur, and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of. Her children are more numerous than all the members of the sects combined, and she is every day enlarging the boundaries of her vast empire. Her altars are raised in every clime, and her missionaries are to be found wherever there are men to be taught the evangel of immortality and souls are to be saved. And this wondrous Church, which is as old as Christianity and as universal as mankind, is to-day, after twenty centuries of age, as fresh and vigorous and as fruitful as on the day when the Pentecostal fires were showered upon the earth. Surely such an institution challenges the attention and demands and deserves the most serious examination of those outside its pale."

Lord Macauley (Protestant) on the Catholic Church.

Extract from the Protestant Historian, Lord Macauley's Essay on the Pope:

"There is not, and there never was, on this earth a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when ~~cameleopards~~ and tigers abounded in the Flavian amphitheatre. The proud-

est royal houses are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable. The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor.

"The Catholic Church is still sending forth to the farthest end of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age.

"Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn—countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all other Christian sects united amounted to a hundred and twenty millions. Nor do we see any sign which indicates that the end of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

Again he writes:

"Four times since the authority of the Church of Rome was established

on Western Christendom has the human intellect risen up against her yoke. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults she has survived, we find it difficult to conceive in what way she is to perish."

From the Ave Maria, May 28th, 1904.

"Are Catholics wrong in supporting parish schools at great expense?" asks the editor of the New England Journal. And he answers: "Not if a man be worth more than a dog." The whole passage is so striking that we feel obliged to quote it in full:

"But there is one Church which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns, imprint their religion on souls as indelibly as the diamond marks the hardened glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parochial schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right and we are wrong; if our Puritan fathers were wise, then we are foolish. Looking upon it as a mere speculative question, with their policy they will increase; with ours, we will decrease. Macaulay predicted the endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London bridge. We are no prophet, but it does seem to us that Catholics, retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

PROTESTANTS AND THE PUBLIC SCHOOLS.

From Sacred Heart Review, June 4th, 1904.

We find the Rev. John C. Kilgo, D. D., of the Methodist Episcopal Church, South, reported as saying recently:

"The school question is a far-reaching issue, involving the ideals and type of American civilization. If these schools continue to secularize the ideals, sympathies and purposes of childhood and youth, the prospects are gloomy enough. The founders of this republic never dreamed that the idea of the separation of Church and State meant any sort of civil allegiance with infidelity or non-religious classes. The separation of Church and State was never designed to be bitter antagonism between Church and State, and to yield the point is to surrender the nation into the hands of those classes who are least fitted to have it in their charge. The churches should lose no time in turning back the tide of secularism which has already grown to alarming proportions."

Methodist Praise for Catholics.

A motion to censure the school policy of the Roman Catholic Church in this country was resisted by a good majority of the Methodist General Conference, which continued its sessions at Los Angeles during the past week. The motion was made by the Rev. J. R. King, secretary of the Church Extension Society of Philadelphia. Chief Justice Lore, of Delaware, won hearty applause, however, by asserting that the Catholic Church had taken hold of a class of people "that no other form of religion could have moulded so well for the well-being of our common land." He would support every evangelizing agency that helps to uplift man. The resolution was tabled.

The Future Belongs to the Church—(Catholic.)

From Sacred Heart Review, June 4th, 1904.

"The burden of organizing and supporting a first-rate parish school is one," says the Ave Maria, "that often weighs heavily on both pastor and people; but it is a necessary burden. The future belongs to the Church by many titles, but by none more unmistakably than because she is forming the men and women of the future to religion by systematic instruction and practice from infancy. Every Catholic school today means a dozen flourishing parishes thirty years from today."

GLORIOUS PAGE IN THE HISTORY OF THE CHURCH

Grand Exhibit of Devotion to the Cause of Religious Education by the Catholics of the United States.

Rev. Charles Coppens, S. J., in the New Voice.

Catholics have every reason to congratulate themselves on the good work they have done in behalf of religious education. There is scarcely in history a grander exhibit of devotion to this noble cause than the system of parochial schools, colleges and universities built up and supported by Catholic effort and money, unaided by government support, all over the United States. There is nothing like this achievement either here or anywhere else. And if it be remembered that within the last fifty or sixty years Catholics have had to provide, and have provided, the finest church buildings in the land, the most substantial and most elegant, both in large cities and in ten thousand smaller towns; if it be remembered that meanwhile they have enabled the Bishops to give a more thorough education to their clergy than is done by other denominations; if it be remembered that all this has been accomplished by the willing contributions of the faithful, rich and poor, working on generously and steadily in the rivalry of mutual good will; if it be remembered, too, that all this time they had been handicapped by the tax imposed on them for the building and supporting of the secular system of schools to which they cannot in conscience send their own children, they feel convinced that the pages recording these results will be among the most glorious read in the history of the Church.

As a consequence, Catholics are reaping consoling fruits from all these labors and sacrifices. The condition of the Church in this land, whether as regards its material improvements, its mental eminence, its moral influence, the multitude of its societies, the commanding excellence of its clergy, the affection and devotedness of its laity, is a source of deep consolation, a thing of beauty in the sight of angels and of men.

If others will not co-operate with them in promoting religious education, then let them steadily look the fact in the face that religion is losing its hold on the country; after awhile there will be no Christianity in the United States but that of the Catholic Church.

CATHOLICS ATTACKED IN M. E. CONFERENCE

Dr. King, of Philadelphia, Vigorously Criticises Vicar General Harnett—Justice Lore Replies.

Los Angeles, May 9.—A Philadelphia clergyman, the Rev. Dr. J. M. King, secretary of the Board of Church Extension, created a sensation as soon as the devotional services ended this morning in the Methodist Episcopal General Conference.

Dr. King began by reading from a letter written by the Rev. Peter Harnett, vicar general of the Roman Catholic diocese of Monterey and Los Angeles, to a local newspaper yesterday, and based upon an utterance of the Episcopal address read before the conference by Bishop Foss last Thursday.

In this letter Father Harnett took exception to the statement in the address that the Roman Catholic Church is opposed to the public school system of America.

Dr. King Attacks Catholic Church.

Dr. King made a spirited attack on the Roman Catholic Church and declared that the assertions of Father Harnett were contradicted by the facts in the case.

He elaborated to some extent upon the statement that the Catholic Church did not interfere in politics, and concluded by reading a resolution embodying his views upon the subject, which he desired the conference to adopt.

When Dr. King finished reading his resolution there was a commotion among the delegates and a hum of conversation and cries of "No, no." A score of delegates were on their feet in an instant clamoring for recognition from Bishop Fowler, who was presiding.

Chief Justice Lore Deplores Attack.

Chief Justice Charles B. Lore, of the Delaware State Supreme Court, a lay delegate, made a strong speech in opposition to Dr. King's stand.

"In regard to Dr. King's statement upon the Roman Catholic opposition to the public school system in America," said Justice Lore, "I am with him, but I believe this is no place nor time to indulge in an attack on the Roman Catholic Church or any other church."

"I believe that the Roman Catholic Church is doing a great work in this country along certain lines, and we should put our hands under it and assist it or any other church in a work of evangelization."

TO UNIVERSITY GRADUATES.

Yonkers Home Journal and News,
June 25, 1904.

Rev. Alexander P. Doyle, C. S. P., of the Apostolic Mission House, Washington, delivered the address to the graduates at the Catholic University of America. He said of the University and its mission:

"It might have been formed on the model of the hundred other universities that flourish in this country in which the scientific method is the be-all and the end-all of the training. It would then have possessed no character or individuality of its own. I do not mean in any sense to deprecate the value of the scientific method as such, but if the natural order and observation alone are made the sole sources of knowledge, as is done in secular universities, we are of a necessity obliged to throw out of court a large percentage of religious truth that moulds our lives far more intimately and effectually than do the ordinary facts whose existence we may demonstrate by unaided natural reason. What would become of such great truths as the immortality of man's soul, of the Incarnation of the Christ-man, of the existence of original sin, of the virgin birth of Christ, the existence of miracles, and a thousand and one great religious truths that in nowise can be brought under the scrutiny of the microscopes or be divided into cells and tissues by the scalpel?

"Little wonder that these numerous secular universities are turning out a race of infidels who live for this world, and, in dying, go into oblivion. Little wonder that the great fact of religion and all that it stands for are being washed out of our American life. Little wonder that the ideals of living are rapidly changing, and that external respectability is thought more of than internal goodness of heart; that personal comfort and convenience are to be attained even if the external laws of God go down in the struggle; that the Gospel of clean linen is far better than that of a clean heart; that the prevailing and accepted maxims are get rich honestly, but get rich; the most useful political factor is the man who is shrewd enough not to get caught with the goods on him.

"The practical recognition of a God who does shape our ends and who does enter into the daily affairs of our lives; who is not merely a memory or even a moving presence, but is more an ever-living and ever-operative force in our lives, gives a reality to the other side of the tapestry that is hidden from our earthly eyes; and what though the seamy side is turned

towards us and we do see what we consider evidences of unskillful handiwork, still, we know that the Artist of supreme wisdom who has at His command infinite power, will bring all things out right in the end. The whole system of education, from the kindergarten up through the common school into the college and the university, the system that has the approbation and commendation of the American people, has 'no God in its knowledge,' and herein lies the appalling danger and catastrophe that we are facing as a people.

"Our great national peril is not divorce, blighting as it is. It is not intemperance, degrading as it is; not the desecration of the Sunday, corrupting as it is; it is not dishonesty in high places, damaging as it is; it is not the prostitution of high ideals of chastity, withering as it is; but it is because they would have no God in their knowledge, and therefore, as the Apostle of the Gentiles prophesies, they are given up to a reprobate sense. All the brood of civic and national evils flow from this chief one as a fountain head.

"A great institution that will be placed on high in the capital of the nation as a city set on the mountain side in the full glare of the noonday sun, whose presence will fill every eye and which the nation cannot ignore, and whose existence it cannot erase, is necessary as a national protest against the banishment of God from the nation's life. In spirit it must not be just one more university. It must stand with an individuality all its own for religion. Let the scientific method be used to the very utmost in its training, as an illustrious predecessor in the Catholic university of the Middle Age used the Aristotelian method with such marvelous skill against the infidels of his day; and with such completeness, too, that it has ever since reformed both the terms and ideas, not only of philosophy but of scientific theology; but into it must be injected the truth of faith and revelation. The Catholic University must continue to give religion its honored place in its curriculum of studies. It must be the most earnest supporter of the supernatural in our lives. It must be written all over with the cross of the Crucified One. It must be the defender of the hidden verities and the unseen influences in our lives that do so much to mould and fashion us not only individually but as a nation.

"The Catholic University has not been started one hour too soon to do this work, nor are the vast sums of money invested here one cent too much to secure these results. This is our contribution to good citizenship,

and while it is somewhat the measure of our ability it is not by any means the measure of our desire and solicitude for the welfare of our country. The men who go forth from these classic halls must be, therefore, men of faith in the strictest sense of the word. University life and training should make you men of the profoundest faith, for you have a mission as leaders of the people that is grounded on nothing else but a vivid faith in Christ, and through this same faith it acquires a virility to withstand defeat and disappointment, to rise above disaster, and to persist in a sweet and wholesome optimistic spirit to the end that brings with it victory."

CULTURE NOT SUFFICIENT.

From the Methodist Christian Advocate.

Culture is good, but we must not hope to find in it that which it cannot give. A recent writer tells of the decay of churches in certain rural districts, but does not seem to regret very much the fact. He says morality shows no sign of decay in those regions, because the public schools still flourish. His hope for those communities appears to be not in religion, but in culture. But culture will not save a soul. Communities have decayed in morals and life while culture flourished among them. But no community ever decayed while the Christian religion flourished in the midst. True Christians are the salt of the earth. It is the grace of God in the heart, and not knowledge in the head, that saves.

ENTERS A PLEA FOR CATHOLIC SCHOOLS.

Priest Calls for Financial Recognition
By State.

From Phila. Public Ledger, June 30,
1904.

Rev. Philip R. McDevitt made a plea for "financial recognition" of Catholic parish schools by the State yesterday morning at the closing session of the State Convention of Catholic Societies, in St. James' Hall, Thirty-eighth and Market streets. His remarks aroused enthusiastic applause.

"In seeking some financial recognition for their schools," said the superintendent of parish schools in the Archdiocese of Philadelphia, "Catholics are but asking that their own money, not other people's, shall be applied to the education of the children of the nation."

"Who shall say that they ask more than their right? The State is not the absolute master of all moneys in its treasury. It is the custodian only, and justice requires that the moneys raised by general taxation be distributed according to the reasonable and just wishes of the taxpayers. Our opposition to the existing state of affairs proceeds from no sinister, selfish purpose.

Sees Prejudice and Partisanship.

"The history of the agitation concerning denominational schools cannot but make Catholics think that partisan feeling and religious prejudices, and not the merits of the question, have brought about the present state of public opinion, the unwillingness to look calmly and justly on the claims of the Catholic minority. It is a notorious fact that the so-called 'non-sectarian' character was given to our State system of education only when Catholics asked, in justice, for such consideration as was accorded to the Protestant sects.

"The common objection to the appropriation of any money from the public treasury to denominational schools is that such an act would be a violation of the fundamental law of the land, which recognizes no religion or sect. The government's basis is broad, ignoring party and creed. Does it ever occur to those who insist on this view that the very policy of excluding religious instruction from schools maintained by a general taxation is a de facto class legislation in favor of unbelievers and agnostics, and utterly opposed to the principles of Christian denominations? Unbelief is actually some kind of belief. Consequently, may not the mass of Christians justly protest against a system which permits any State institutions becoming tacitly an agency for the spread of infidelity?

Difficulties Should Not Be a Bar.

"It is said that the official machinery required to carry out a system all these countries denominational schools would be so complicated as to be practically impossible because of the multitude of sects in the country which would claim recognition. Any agency which will meet the requirements of the State in the amount and character of the education demanded ought to receive recognition. The difficulties incidental to such recognition should not rule out of court any just claim.

"All that is asked is simply the recognition of results secured in good educational work. It is a good policy, affirmed over and over again in municipal administration, to utilize existing agencies. A hospital, though it be under denominational control,

has facilities to treat accidents. The city authorizes it to run a public ambulance and pays for the public service it renders. Why not apply the same principle in matters of education? It makes no difference to a municipality what particular form of religion is taught as long as good citizenship is cultivated; and if a corporation of men will give as good an education, when tested by examination, as the common school, why not compensate them for the work done?

They Are Recognized Abroad.

"There is no argument against the system. What is done in England, Germany and Canada should not be impossible in the United States. In all these countries denominational schools are recognized. No unanswerable argument has ever been adduced which destroys the justice of the Catholic claim in the matter of education. There is a just solution of the difficulty. Catholics are not clamoring for what is unjust or unreasonable. The Catholic school system cannot be ignored by the State; it is a fact, a mighty fact. The Catholic Church is contending for a principle from which she can never recede.

"The Catholic school has come to stay. There are men in the non-Catholic educational world who would regret little if it were wiped out of existence. They have scant respect for private effort in education. Their belief is that the State should be the only educational agency, but, thank God, the free, untrammeled and unfettered Catholics of America are not under the domination of an atheistic oligarchy, as are the Catholics of France, and the day is far off when the State will dare legislate out of existence the Catholic school system.

"With the unquestionable fact before it of a great religious organization educating today more than 1,000,000 children by a system of education that is keeping pace with every phase of the marvelous development of the country, it behooves the statesmen of the land to consider what is the right and just attitude to assume toward the Catholic school system. By judicious encouragement, by helpful sympathy, by financial aid and proper supervision of private schools, the State can accomplish all that is achieved by its assuming complete control of education; yet by this mode of procedure it would avoid interfering with the parental rights and conscientious belief of its citizens.

Church Will Not Change.

"Whether recognition come or not, the Catholic Church will continue her mission of educating the children of the rapidly growing population. If the State be sincere in the declaration that it looks to the welfare of the whole people, Catholic education will yet receive proper consideration. May the day soon dawn when America and Americans will clearly see what the Catholic Church has done in her parish schools for the family and the State by jealously guarding the moral, religious and intellectual welfare of the child, and when all will recognize the necessity and permanence of the Catholic parish school.

"The city of Philadelphia is supposed to afford to every child a free education at the city's expense. Every child has the same constitutional right to this free education. In this respect all are equal before the law, without regard to color, creed or nationality. The enrollment in the public schools of Philadelphia is 161,066. The school expenses of Philadelphia, according to the latest report (Public Ledger, June 20, 1904,) were \$4,722,500.85.

40,000 in Parish Schools.

"At this moment there are 40,000 children in the parish schools of Philadelphia. The parents of these children, while paying the taxes which all citizens must pay, and thereby support the public schools, are at the same time educating at their own expense 40,000 children. What does this mean? A short while ago I obtained from a few pastors the estimated cost of certain parish school buildings. The aggregate cost of ten Catholic parish school buildings was \$501,200. The number of children attending these schools was 7,368. There are sixty-two parish school buildings in Philadelphia, with an enrollment of almost 40,000. Now, if it cost the city of Philadelphia almost \$5,000,000 to educate 161,066 children, what would it cost to educate 40,000 more, and to erect buildings to give them accommodations? Yet these 40,000 have the same right to a free education as the 160,000 in the public schools. With these facts in mind, we can rapidly believe the statement of a recent writer that in the past twenty years the Catholics of America have spent on to \$300,000,000 for parish school education. What a splendid lesson of self-sacrifice!"

RT. REV. MICHAEL J. HOBAN, D. D.,

**Bishop of Scranton, at the Annual
Dinner Given by the New England
Society of Northeastern Penn-
sylvania on Dec. 21, 1900,
Said in Part:**

"The President, in his remarks tonight, alluded to the fact that the Pilgrim Fathers brought here the Free Public School System, and I say 'God bless them' for having done so. You will no doubt agree with me that in a republic it is not only the privilege, but it is the absolute duty of every citizen to know how to read and write; but when the Pilgrims brought that institution here it was not an American idea; in fact, the Free Public School System, as now in existence in these United States, cannot be said to have become an American institution until in comparatively late years. Before our Civil War there was no such system in the South, as far as I can learn; it was a New England adaptation; it was not original with the Pilgrim Fathers, neither did they take it from England, because at the time they fled from the persecution of James I no free public school system existed in England. The free monastic schools had been destroyed by Henry, and nothing had been substituted for them. When the Pilgrims went to Holland, in 1609, they found a system of public schools in existence fostered and encouraged by the authorities of the State. It was probably aided by the noteworthy letter which John of Nassau, the oldest brother of William the Silent, the noble veteran who lived until 1606, wrote to his son, Louis William, Stadholder of Friesland. In this letter, which is worthy of a place on the walls of every school house in America, the gallant young Stadholder is 'instructed to urge on the States General that they, according to the example of the Pope and Jesuits, should establish free schools, where children of quality as well as of poor families, for a very small sum, could be well and Christianly educated and brought up. This would be the greatest and most useful work and the highest service that you could ever accomplish for God and Christianity, and especially for the Netherlands themselves. In summa, one may jeer at this Popish trickery, and, undervalue it as one will, there still remains in the work an inexpressible benefit. Soldiers and patriots thus educated, with a true

knowledge of God and a Christian conscience—item, churches and schools, good libraries, books and printing presses—are better than all armies, arsenals, armories, munitions, alliances and treaties that can be had or imagined in the world."

"The system then introduced by the Pope and the Jesuits has been in existence ever since, and probably the only country in the world where every child over ten years of age can read and write is in the little Catholic Duchy of Luxemburg. When the Pilgrim Fathers established a system of schools in their colonies they simply introduced a system prevalent among the Catholics and Protestants of Holland, and that system was that the children should be taught not only how to read and write, but also that they should be taught the elements of morals and religion—in a word, that the whole man should be educated, mentally and spiritually, the heart as well as the head. That is precisely the Catholic doctrine to-day. So that we Catholics are the logical successors in the public school system of your Pilgrim Fathers, and we believe that the child should be educated, not only in reading and writing, but also in subjecting the body to the will, will to reason, reason to faith, and all to charity, which has the virtue of transforming man into God, purified with an infinite love. I know that there is an element of secularism abroad—that there is a tendency to eliminate the question of religion from the public schools; but no lover of his country can witness our young people day after day cultivating their heads at the possible expense of their hearts, eagerly absorbing the knowledge that may bring material gain, but neglecting the more useful knowledge of the soul, on which will depend their eternal happiness, without regretting that the sons of New England should have permitted the original system introduced by their forefathers to have developed along the narrow line of mere secular instruction to the exclusion of morals and religion."

The New York Independent of July 14th, 1904, says editorially:

"We cannot touch the public school system today without a full comprehension that it must be readjusted for moral and social ends. It is the school and not the State which today is working a great revolution—a revolution that will involve not only the intellectual but the moral character of the nation."

RELIGION AND EDUCATION.

From "The Catholic News" July 16, 1904.

Almost every week is furnished striking evidence of the fact that leading non-Catholic educators and thinkers are seriously disturbed by the conditions that prevail in the secular schools and colleges of the land. These men have discovered that the indifference and irreligion of the day are to be traced to these institutions, whence knowledge of the duty mankind owes to God is carefully hidden. At the centenary of the University of Vermont the Rev. Dr. George B. Spalding, of Syracuse, a member of the university's class of 1856, preached a discourse in which he spoke plainly of the shortcomings of the past century. He said:

"It must be confessed that the nineteenth century has been one of doubt and questioning, and even denial of many philosophical systems, and spiritual dogmas, which have already seriously disturbed faith, and threaten to destroy faith even within the century that is now upon us. In the impetus of free thinking, and in the undue emphasis given to the worth of the individual, of his rights and liberties, we have already lost much of deepest sense of obligation to the law of God, of which we are subjects, and the order of the State and society, of which we are constituent members. Excess of one truth is ruin to any other truth. Anarchy and freedom lie close together. The giant that brandishes its arms over us as a people is lawlessness. And he is the offspring of the very liberty which breeds in the free air of our republic. The holy sanction of the oath of office and the marriage vow; the high pride of civic honor and intelligence, seem at times to be dead or dying—not only among men of corrupt lives, but among men of respectability and public position, of financial trust and government authority."

Dr. Spalding believes that unless there is a return to Christian principles the ruin of the American republic is at hand. The twentieth century's challenge is, he says, "for a large, higher science illumined by Christian faith, which shall find an interpretation of man in Jesus Christ as his Saviour. This realm of philosophy in which unbelief has so long rioted, but is now so sorely worsted, is waiting for the manifestation of the sons of God."

Another Protestant clergyman emphasizes the need of God in our national life. Preaching in the First church, Boston, the Rev. Thomas Van

Ness quoted these words of President Eliot, of Harvard University: "No educational system can be successfully carried on without, first, education in morals, and no education in morals is possible without the religious life." Mr. Van Ness regarded these words as highly significant; in fact, as if they were an entirely new utterance. But Catholics have for years and years been saying the same thing. Until of late, however, they were called traitors for using such language. Happily their view is now endorsed by a great many of the most eminent Protestants of the land. Mr. Van Ness appreciates the weakness of our secular educational system, for he says: "The need is moralization, not intellectualization; the education of the heart, not the education of the hand. The pressing problem in America is how shall education be moulded so that it shall be character-building?"

The attitude of these men on the need for introducing religion into education is endorsed by no less an authority than President James, of the famous Methodist institution, Northwestern University. Addressing the 30,000 delegates attending the recent St. Louis convention of the National Educational Association, he made a strong plea for a return to the old-fashioned religious education in schools and colleges. Dr. James said:

"A return to the old system, whereby the Church can maintain its influence in schools and colleges, is needed. Religious schools have been relegated to the rear. Bring them forward. Make them felt in the light of the world. Put them in touch with the religious idea. Schools that are endowed and non-sectarian schools and colleges feel the need of religious thought. Though a great change has been taking place in colleges and schools for higher education, they must have Christianity to exist. Christianity and religion have influenced the world for centuries: they must influence it again, and it must be through the medium of colleges and schools."

The Sacred Heart Review of June 2nd, 1904, inquires:

"If the secularized public school is the only infallible factory for turning out good citizens of America, what kind of an American was George Washington? He never attended a secular public school."

Kind words are like revelations from heaven, unraveling complicated misunderstandings and softening hardened convictions of years.

A PARAGRAPH FROM “Washington’s Farewell Address”

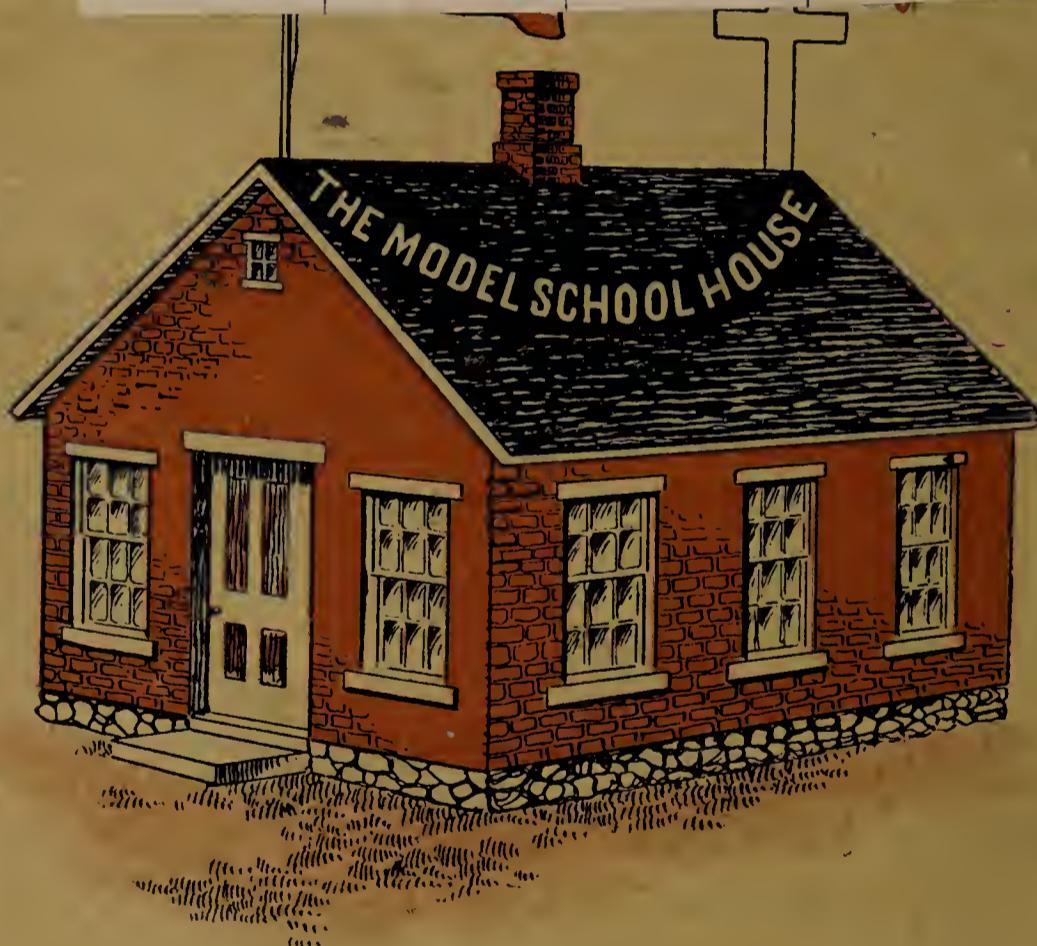
“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.”

And thus spoke “The Immortal George,” “The Father of His Country,” who was “First in war, first in peace, and first in the hearts of his countrymen.”

WORTH REPEATING AND REMEMBERING AS THE TRUE POSITION OF CATHOLICS ON THE SCHOOL QUESTION

“The Federated Catholic Societies of America,” in convention at Detroit, in January, 1904, declared their position on the school question to be as follows: “That there shall be no public moneys paid out for religious instruction in any school. Let the State examine parish or private schools, and if, on examination, it is found that they are giving the children an education which comes up to the requirements of the State, then let the State pay for it.”

Date Due



"Perish the thought and withered be the hand that would be raised in word or act for the injury of our public schools;" but we also say, with the Royal Prophet: "In vain doth man build a house unless the Lord build with him;" "In vain doth man keep watch over his city unless the Lord watch with him."

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